

**THE**

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GERALD D. WINROD EDITOR

# Koch And Pasteur

*A review of the new book entitled, "The Birth Of A Science" . . . which explains the marvels of Koch therapy.*

COMPARISONS are said to be odious, but this 433-page volume presents Dr. William Frederick Koch as the outstanding chemist and medical man of the present generation. He is portrayed as a towering figure and benefactor, whose discoveries mark the beginning of a new era. The book is divided into two sections.

Part One deals with Dr. Koch's persecution which is singularly like that of Louis Pasteur—another scientist who caused chemistry to contribute to the relief of human suffering.

Part Two contains scores of case histories demonstrating the cure of so-called incurable diseases—tuberculosis, cancer, poliomyelitis, bronchiectasis, rheumatic fever, arthritis, eunuchoidism, goiter, urticaria, coronary thrombosis, psoriasis and others resulting from pus infections.

A large number of verifying documents, including X-ray pictures and hospital records are reproduced in this section. The authors have been as thorough as space permits. Some of the histories are so voluminous, that a hundred pages would have been required to print the complete text of a single case.

The introduction to Part Two says: "The task of attempting to reduce the photographic reproductions to a minimum was most laborious. Whenever references are made to some X-ray, hospital record, or other document which does not actually appear in the text, it is in the files of the publisher for confirmation. We have reproduced only a small fraction of what is available, in order to give the reader an idea of the meticulous manner in which the material was prepared."

Take for instance the case of Cora Stern. It starts with page 173 and concludes on 178. Her case was advanced tuberculosis as proved by photographic copies of hospital records, compiled prior to the use of Koch therapy and reproduced on page 177.

Page 184 contains an X-ray

picture of Mrs. Stern's lungs showing the advanced state of the disease before the treatment was administered. Page 185 contains another picture taken after the cure had been effected.

This case history starts with a comprehensive statement of Mrs. Stern's condition taken from medical and hospital records . . . followed by her own sworn testimony . . . an explanation of the X-ray films by the radiologist who did the work . . . and final details regarding use of the Koch treatment and the results obtained.

(This illustrates the thoroughness with which the cases recorded in Part Two are discussed.)

Turning now to the portion of the book devoted to cancer, the case of Rita Long is typical of several others equally remarkable. This report begins on page 239 and ends on 251. It is documented by photographic copies of hospital records.

Rita had the highly fatal cancerous disease of the eye known as retinoblastoma which attacks children from two to four years of age. Her problem was especially interesting because both eyes were effected.

This child gave the first symptoms of loss of vision when 14 months old. The left eye was discovered to be blind. She was taken to an eye specialist in her home city, Wichita, Kansas. The eye was removed.

The right eye was examined a short time later and found to be cancerous. The same specialist urged its removal but another physician was consulted, who suggested that the Koch treatment be used. This was done, November 25, 1935. Considerable improvement was witnessed and a second dose was given August 18, 1936.

"The eye stopped being irritated and the paralyzed, dilated pupil soon normalized, the vision returned and recovery was complete within a year. During the recovery process, reactions occurred every three weeks. They were characterized by general grippiness and some irritation of the eyeball and sometimes by fever. Each reaction became successively lighter and following each there was a more definite improvement. This went on until recovery was complete. This patient is a young lady now, in good health and with a good healthy eye, that has good vision."—From *The Birth Of A Science*, page 241.

The recitation of cures, equally as remarkable as the Stern and Long cases could be continued at great length, if space permitted.

\* \* \*

THE AVERAGE American, who does not understand how pressure groups are often able to influence departments of the federal government to commit crimes against the public good, will be

—Turn To Page 14.

The undersigned wish to certify that they have read the first three chapters of the book which is being published under the title, *THE BIRTH OF A SCIENCE*, and that they agree with the details therein given which concern each of them individually and collectively. Each of the undersigned has initialed each page of the first three chapters of said book indicating the manuscript which has been accepted. This was done in the presence of two witnesses whose signatures are also appended below.

DETROIT MICHIGAN

May 19, 1948

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Mrs. Cecilia Duda Mr. John Duda

*Harvey White*  
Captain Harvey White

WITNESSED BY:

*W. E. Cain*  
Mr. W. E. Cain

*Lawrence Kelly*  
Mr. Lawrence Kelly

The above sworn statement is reproduced to substantiate the amazing story of Dr. Koch's persecution . . . as related in the book.

# DEFENDER MAGAZINE

## The Mantle of Turin

Dr. J. O. Kinnaman . . . Long Beach, California

*"The Easter season is a good time to consider the physical appearance of Christ according to the findings of archaeological science."*

SOME PEOPLE have been astonished to learn that there exists in the world a garment, which according to the consensus of best scientific opinion, contains a print of the body of Christ. I refer to the Mantle of Turin.

But before discussing this phenomenon from the viewpoint of archaeology, let us consider two passages of Scripture pertinent to the subject.

"When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." Matthew 27:57-60.

"And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." John 19:39-40.

\* \* \*

THE personal appearance of Jesus has been a matter of speculation from the

second century. Each age has left its idea incorporated in art.

The Romans of the late Empire, portrayed Him as a Roman—sturdy and energetic, of the military type. The artists of the middle ages thought of Him as a "man of sorrows," weak and frail, downcast in spirit, bearing the sins of the world upon His stooped shoulders, aware of the load at all times. These artists were prone to represent Him as unsocial and out of touch with humanity.

Art productions of later centuries continued to present Him as a docile, retiring individual. They offered Him to the world as a man lacking determination, possessing the fatalistic cast of countenance found today in the real Orient, resigned to fate, without power to alter the course of human thought or events.

Yet there never lived a man who did so much of both, as Jesus the Christ. He altered the thought of the world. He changed the course of human history. He placed new interpretations upon every phase of life. He dug a new channel for the flow of historical events.

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Does it strike you that the Son of God could have been the physical weakling represented by artists of the middle ages?

His mother must have been the most perfect woman physically, mentally, and morally, ever created. God took plenty of time, in fact a few thousand years, to produce a woman fit in every way to participate in the incarnation of the Eternal Son. Otherwise Jesus would have come into the world in some other manner.

Put these ideas together. The result is that Jesus must have been a perfect Man physically, mentally, morally and in every other respect.

The Roman idea of perfect physical manhood came very near the truth. Of course, the Romans received their notion of physical perfection from the Greeks. For centuries the Athenians strove to produce the perfect man, physically and mentally. They did remarkably well.

The Spartans tried to produce a human military machine, but neglecting mental culture, failed to make a permanent contribution to the physical well-being of the race. The Athenians combined these elements and strove to perfect all factors that constitute a man, and succeeded in some degree.

The Roman idea of perfection was modeled upon the Greek conception. The Romans attempted to surpass the Greeks

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by eliminating sentimentality. They also undertook to harden their religion, as it were, and thus made man more adamant. History records what this did to their nation.

Out of these developments there emerged many ideas regarding the physical appearance of Christ, expressed in the corresponding forms of art, that grew up in different nations. His personality, far from being forgotten, remained prominent in the thought of all peoples. Instead of diminishing, His influence increased with the passing of the centuries. The Easter season is a good time to consider the physical appearance of Christ according to the findings of archaeological science.

We have all learned about an ancient mural in the catacombs, beneath the city of Rome. This painting was familiar to the average school boy of many years ago. It was standard equipment, reproduced in all the texts of general history. Known as "The Shepherd," many will remember that it portrayed a young beardless man carrying a lamb upon his shoulders. There was a dispute as to whether or not the artist wished his painting to pass as the actual picture of Jesus or merely a symbol. The consensus of scholarship favored the latter idea.

### THE MANTLE OF TURIN

Hanging in the Cathedral of Turin, Italy is an artifact unique in the entire field of archaeological investigation. It is known as the Holy Shroud, or Mantle of Turin.

This garment is a single woven piece of cloth, 162 inches long by 52 inches wide. At first glance it simply appears to be a darkish brown piece of cloth, and would not under ordinary circumstances, command any particular attention. But in the folds we find what science believes to be an unmistakable likeness of the Master.

Its continuous history can be traced

This Defender contains articles of priceless value . . . "Koch and Pasteur," "The Mantle of Turin," "The Land Columbus Loved," "Three Church Letters," etc.

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back to Lirey, in the diocese of Troyes, in the year 1360. Archaeologists are forced to stop at this date. But tradition and scientific deductions do not pause there.

The year 1453 found it at Chambéry in Savoy. In 1532 it narrowly escaped destruction by fire. In 1578, it was placed in the Cathedral at Turin to remain until modern times, being removed to places of safety because of war.

Today, it appears merely to be a linen cloth, without marks visible to the naked eye. But when the camera is turned upon it, a different story is told.

It was photographed the first time in 1898, and the one taking the picture was more surprised than the photographer who accidentally discovered the X-ray. In the first place, the image was a negative. In the photographic negative the lights and shadows are natural, but in the linen or positive print, they are inverted.

Dr. Paul Vignon, in the year 1901, maintained that the "impression" was a vaporigraph, caused by emanations from the body of Christ, for here we are supposed to be dealing with the actual shroud in which Joseph of Arimathea and Nicodemus wrapped Him immediately after the crucifixion. Dr. Vignon claimed this to be a natural negative in full life size.

The discovery produced great interest among scientists and all professing Christians. By 1903 there had appeared more than 3,500 articles, books, and other treatises dealing with this famous artifact.

Let us consider Dr. Vignon's "vapor-

graph" discoveries. He had to give a name to a new method and this was done by compounding certain verbal factors.

During recent years, a science has been developed making crime a dangerous occupation—namely, the taking of fingerprints left by the criminal.

Not so long ago such a thing was impossible because the usual prints of one's fingers were not visible to the naked eye. I need not recall here the steps in the development of this new science. But there is one phase, not generally known, which we need to consider:

Dr. E. M. Hudson perfected a process to get fingerprints from cloth, wood, metal, anything that has not a shiny or glossy surface. Time is not an element. Prints remain, we might say, forever. On cloth these impressions cannot be removed by friction, such as brushing or rubbing, etc., because they are impregnated with something the character of dye.

What causes prints to remain upon such substances?

The prints are produced because the body sweats and gives off oils and salt. Everything touched is branded with these substances. According to ratio there is more salt than oil, but enough oil to "set" the salt.

In the process of searching for latent prints on the material mentioned, light colored surfaces are treated with silver nitrate to develop the sweat traces. The nitrate develops the traces into silver chloride. When the result is exposed to the sunlight, the silver nitrate turns black, thus making a perfect pattern on a light surface. If the surface is dark in color, a calcium sulphide solution produces a light pattern on the background.

Now turn to Matthew 27:59. "And when Joseph had taken the body, he wrapped it in a clean linen cloth." Also John 20:6, "Then cometh Simon Peter following him (the other disciple), and went into the sepulchre and seeth the linen clothes lie." John 19:39 speaks of the "mixture of myrrh and aloes, about an

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By Mrs. W. A. Kortkamp

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hundred pound weight," in which the body was bathed.

### BURIED IN GARMENTS OF JOSEPH

The camera reveals two images on the Mantle of Turin: (1) the face and entire front of a man, the head being in the center of the shroud, and (2) the entire back of a man.

The outline of the image is perfect and complete. The height in full is 5 feet 10 inches. The negative, or rather the positive of the camera, reveals a beardless face. The forehead is marked with what might be called short gashes. The back shows lines that could have been made with the lashes of a cat-o'-nine-tails.

An anatomical estimate of the image would give the weight of the man as *circa* 180 pounds.

According to the New Testament, the body of Jesus was wrapped by Joseph in a linen "cloth," but the Greek word is *sidom*. The Hebrew equivalent is *kho-resh*, meaning "cover."

A *sidom* was sometimes cut in two pieces, and later sewed together after one piece had been placed under the corpse and the other above. Sometimes it was made into a continuous web.

It was a custom among the wealthier classes to use the web without cutting it. The burial of Jesus was a hurried operation. What must have been in the minds of those who enshrouded Him—having heard His earlier announcement that He would rise from the dead?

The shroud belonged to Joseph, a wealthy man of Arimathea, who undoubtedly intended to use it for himself. The garden tomb also belonged to Joseph, according to the record.

The burial of Christ therein, fulfilled the prophecy of Isaiah 53:9, "And he made his grave with the wicked, and with the rich in his death."

If Joseph had a grave ready, is it not reasonable to suppose that he had also made other preparations, even to a shroud? He and Jesus were close friends. "When Joseph had taken the body, he wrapped it in a clean linen cloth." Matthew 27:59.

In addition to the "mixture of myrrh and aloes" supplied by Joseph and Nicodemus, let it be recalled that the Master had also suffered from a bloody sweat, running out through the pores of His body in the hours just before going to Calvary.

According to the record, Jesus had endured extreme physical strain for two full days and nights. He had undergone what only one man out of ten ever survived—a Roman scourging, instigated this time by

Jews. He had suffered for hours the most awful agony that could be inflicted upon human beings, crucifixion. Can the condition of the body be imagined, when taken from the Cross and wrapped in the clean linen shroud?

The marks left on the shroud resulted from natural causes and do not necessarily imply anything supernatural. Under those circumstances, a body could be expected to leave an impression. Chemistry explains this fact. The miracle is that the burial garment should have been preserved.

If we could find any other material actually known to have been touched by Jesus, the fingerprints could be gotten, even after these two thousand years.

Peter and John (for John was "the other disciple") saw the cloth lying in the tomb. Is it unreasonable to suppose that they would take the precious garment away with them? Peter took the cup of the Last Supper with him when he fled to Antioch.

Perhaps some will wonder if such a linen cloth could survive so many centuries. This inquiry deserves to be considered:

The now famous Pharaoh, Tut-Ankh-Amen died *circa* 1375 B. C., yet his clothes remained intact when the tomb was opened and the mummy found. Exposure to the air did not cause them to deteriorate. Those garments are at least 3,375 years old. They are not in pieces. They are not brittle or ready to fall apart, but remain in the state they were when wrapped around the body of the Pharaoh.

King Tut's raiment is modern, as far as years are concerned. How about the articles found by Petrie in the tomb of

## Defender . . . 5

Mena, the first king of a united Egypt? Mena ruled not less than two thousand years before Tut-Ankh-Amen, or in other words, as many years prior to Tut as from the time of Jesus to the present date.

They were a pre-dynastic people in Egypt in no way related to the dynastic Egyptians. They were blonde with red hair. The dynastic Egyptians conquered them. In the tombs of these people have been found cloth, in which the dead were wrapped. The bodies, in many cases had disappeared, but the cloth remains intact. How old are such garments? Your guess is just as good as mine.

The burial shroud of Christ could well have been cherished, above all other earthly possessions, by those who owned it.

John lived to the beginning of the second century. Ignatius, the last living man to know Jesus personally, died in the arena in October 117 A.D. James, the brother of Jesus, lived long after the crucifixion. Mary, His mother, went to live with John. Polycarp, the close friend of Ignatius, and to whom the martyr wrote his last letter, was one of the Church fathers.

It is easy to see how such an imperishable relic could have been saved. After those who were intimately associated with Jesus had passed away, it could have become the treasured possession of the Church.

The first illustrated mention in manuscript of the garment, is by Giulio Clovio in 1540. Sextus IV, Pope of the Roman Church, in one of his works says: "Men may look upon the true blood and

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portrait of Jesus Christ Himself" in this shroud.

If the New Testament record is to be accredited, there was plenty of motive, and extensive opportunity to preserve such an artifact. Mothers treasure baby shoes and baby clothes. Within my own

memory, it was customary for families to preserve a lock of hair, of the dear departed. Among the relics of my own family, we have strands of hair that belonged to my grandfather who was born before Abraham Lincoln.

Is it too much to suppose that Peter would give the mantle to Mary, the mother of Jesus? Jesus had younger brothers and sisters. Would they disregard such a cherished possession of their

famous Brother?

If the Mantle of Turin actually covered the body of the divine Saviour—and archaeology insists that it did, then we have another forceful argument in support of the resurrection story as prophesied in the Old Testament, reported in the Gospels and confirmed in the Pauline Epistles. The faith of the believer is thereby clinched . . . and the fact of a future life scientifically established.

# Three Church Letters

Dr. Edmont Hains . . . Winona Lake, Indiana

*"Church history is blocked out into seven epochs or periods. Jesus, seeing the end from the beginning, understood that this would be the case."*

**O**UR ENGLISH word "Revelation" comes from the Greek *apokalopsis*, which means an uncovering or unveiling—a term expressive of the fact that God has made truths known to men which they did not themselves discover.

A distinction between general and special revelation is commonly recognized.

By general revelation is meant that which is given to all men, in nature, history and man himself. The validity of revelation in this sense is declared in such Scriptures as Psalm 19:1, Isaiah 40:26, Matthew 6:22-34, Acts 14:15-17, Romans 1:19-20, Romans 2:14-15 and related passages.

The power and advantages of general revelation may be reduced or nullified by sin, as noted in Romans 1:24-28. But the establishment of the economy of redemption has necessitated the making

known of truths outside the orbit of general revelation.

Hence the special revelation brought to us in the Holy Scriptures.

The inspired Word reiterates the truths proclaimed in nature, history and man. In addition thereto, it declares the salvation which God has provided mankind in Jesus Christ. A large part of special revelation has to do with the field of prophecy.

Revelation is not to be confounded with inspiration. Revelation refers to the truths or facts which God has made known; inspiration to the process by which the knowledge has been transmitted. The proofs of revelation and inspiration are in some measure interwoven.

The reality of special revelation is proved by evidence, both external and internal. External evidence is noted in miracles and prophecy.

The word "miracles" stems from the Latin *mirari* and means "to wonder." In general terms, these "wonderful events" may be defined as manifestations of supernatural power in the natural world—themselves special revelations of the presence and power of God.

Prophecy belongs to the same realm. The word is of Hebrew origin, *nawbaw*, meaning to "bubble forth." The primary idea of a prophet, therefore, is a weller-forth—one who pours out a communication.

In its passive form it has been taken to mean one who is divinely inspired. But most theologians prefer the active sense of announcing, or pouring forth the declarations of God.

These twin factors in the scheme of Christian doctrine, miracles and prophecy, are external evidences of revelation.

Internal proofs are the contents of the revelation itself. The greatness of the truths, their adaptation to the necessities of human life, practical effects when accepted, and above all the personal character of Jesus Christ, who is the center of the whole revelation and the supreme medium thereof, form sufficient proof that the revelation of the Scriptures has come from God. Thus the revelation is to be recognized as the sun is known, by its own shining.

\* \* \*

**W**ITH THIS background regarding the fact of revelation established,

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let us now turn to chapters two and three of the *Book of Revelation*.

Here we find seven letters, dictated by the Christ to John on the Isle of Patmos, for delivery to seven Churches then existing in Asia Minor. A study of these chapters forces us to the conclusion that our Lord gave a sevenfold message regarding the entire Church throughout her long and varied history.

Each letter fits one of the seven major periods of Church history. Six of these periods are in the past. The Church now seems to be in the seventh or last. (Space will be available in this *Defender* to deal only with the first two, accompanied by short comment on the seventh. Discussion of the remaining four must be reserved for a later time.)

Church history is blocked out into seven epochs or periods. Jesus, seeing the end from the beginning, understood that this would be the case. He therefore knew that seven letters would be necessary to cover the entire sweep of the Church age.

The panorama of Church history starts with the first epoch, designated as the Apostolic Period, covering 33 A. D. to 100 A. D.

This was followed by the second epoch, the Period of the Martyrs, 100 A. D. to 313 A. D.

Then the third epoch, or the Period of the Rise of the Papacy, 313 A. D. to 500 A. D.

After that came the fourth epoch, the Period of the Full Sway of the Papacy, down to Martin Luther, 500 A. D. to 1517 A. D.

The next, or fifth epoch, was the Period of the Reformation, covering 1517 to the year 1800.

Thereupon, the Church moved along to the sixth epoch, the Period of Missions, embracing the nineteenth century, 1800 to 1900.

We are now in the seventh epoch or Modern Period which will run to the close of the Church age.

The foregoing division of Church history is sometimes called "Fisher's Outline," because it so closely resembles the outline given in George Fisher's monu-

mental work on Church history, a standard textbook for most religious colleges and seminaries.

The fact that the contents of each of the seven letters fit a particular period exactly and successively, proves their applicability to the age of the Church as a whole. But there is another source of confirmation that is truly wonderful:

Not only do the seven letters parallel the seven periods, but each of the seven names of the Churches also fit the periods perfectly.

Ephesus means "desired" or "aimed at."

Smyrna means "death."

Pergamos means "thoroughly married."

Thyatira means "dominating female."

Sardis means "those escaping."

Philadelphia means "brotherly love."

Laodicea means "judgment or rights of man."

Any respect for the laws of mathematical probability puts the above dates and definitions beyond the reach of coincidence.

\* \* \*

OUR LORD'S first letter, for instance, was addressed to the Church at Ephesus—a name which means "desired" or "aimed at."

These words may be applied to the Apostolic Church, 33 A. D. to 100 A. D. without doing any violence whatsoever to the historical facts. The definition harmonizes perfectly with the period. But not only does the first name fit the first Church, but the contents of the letter applies with equal exactness.

Jesus wrote to the Church at Ephesus and the Ephesus period:

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love . . . But this thou hast, that thou hatest the deeds of the Nicolai-

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taness, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches."

The Church of the Apostolic Period "desired" and "aimed at" the highest possible ideal of Church life and, although falling short, was commended by the Head of the Church.

The early Church was zealous in "labour," characterized by "patience" and loyal in "purity." It was willing to bear all things for my name's sake." It hated "the deeds of the Nicolaitanes."

Nicolaitane is made up of two Greek words, *nikoa* meaning to conquer—and *laos*, the people or laity.

We know from going back into apostolic times that Nicolaitanism represented a wicked attempt to establish a priestly order, or clergy to separate priest from people. The idea was handed down from the pagan priesthood of Nimrod and Semiramis of ancient Babylon.

The Church of the first century rejected this because its adherents knew that all believers enjoy equal standing through grace, before God. Christ intended His

Church to be a brotherhood of twice-born believers.

The Ephesus letter closes, as do all the letters, with the exhortation, "He that hath an ear, let him hear what the Spirit saith unto the churches." It should be noted that the word churches is plural, rather than singular. This indicates that the message extends far beyond a single Church. The phrase occurs not once, or twice or three times, but seven times in two short chapters. The repetition suggests that the Holy Spirit intends us to look for a deeper meaning than appears on the surface.

The name of the second Church is Smyrna. It comes from *myrrh* and means "death."

Myrrh was one of the ingredients used in embalming the dead. The word itself at once suggests death. Everything in the second letter has to do with death, and encouragement for those living in tribulation and poverty, about to face death.

Jesus wrote to the Church at Smyrna and the Smyrna period:

"I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say

they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation *ten days*: be thou faithful unto death, and I will give thee a crown of life."

This letter contains a perfect and tender description of the Period of the Martyrs. It tells the Smyrna saints to be faithful unto death and closes with the promise that they shall not be hurt by even the second death.

"Thou shalt have tribulation ten days," alludes to the fact that ten specific spasms of cruelty and persecution were visited upon the second Church epoch by Roman emperors. The great English classic, "Fox's Book of Martyrs," shows that there were exactly ten such visitations. They began under Domitian in 96 A. D. and ended with Diocletian in 305 A. D.

\* \* \*

**BY SKIPPING** the next four letters—an examination of which would prove equally profitable, we come to the final or seventh.

A study of this message, contrasted and compared with conditions in the Church today, strongly indicate that we are living in the end-time of the seventh epoch. The age is rapidly drawing to a close. Read what Jesus wrote to the church at Laodicea in Revelation 3:14-18.

I submit that the language of the Christ is none too strong. He is speaking to an apostate system that bears His name but rejects His presence and power. He is referring to people who have a "form of godliness, but deny the power thereof." He is announcing a time of "falling away."

Who will say that the Church of our day, taken as a whole, is not "lukewarm" and "neither hot nor cold."

Wretched, miserable, blind, naked, boasting of material wealth while in a state of spiritual bankruptcy. The word Laodicea means "judgment or the rights of man." Huge, man-made machines and programs, humanistic doctrines denying the fundamentals of the Faith, inviting the judgments of the end-time!

In other words, the seventh letter is addressed to exactly the kind of a Church that would suit Amsterdam and the Federal Council of Churches of (anti) Christ. The Head of the Church becomes nauseated by its conduct. "I will spue thee out of my mouth."

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# WORLD PLIGHT

George E. Sullivan, LL.B . . . Attorney . . . Washington, D.C.

**"Marx lied about many things, but he did not lie when he asserted that every experiment in Socialism is a 'pocket edition' of Communism."**

**STUPIDITY OR WORSE** is the cause of the ever-deepening plight of the world, including that of the American Republic.

Can there not be a general awakening before it is too late — at least in the American Republic, and led by really loyal and courageous members of the 81st Congress, regardless of particular political party affiliations?

Civilization is being carried to the brink of utter destruction, in the name of rescuing Civilization! Both the scheming and the stupid are participating in the subversive and seditious performance.

The American people are being offered no practical or sensible remedy. Do they really want a hypocritical or hoax war between Socialism and Communism — each of which is a mortal foe of individual liberty and free enterprise, while the former is admitted in the Communist Manifesto to be a "pocket edition" of the latter — as a medium for ending the American Republic? Or do the American people want our Republic ended through a hypocritical hoax, short of war, namely, through persisted in and augmented spending-sprees to supposedly defend Socialism against Communism as though only the latter constituted a pernicious foe of Civilization?

The emphatic answer of all sound-thinking Americans is: **NEITHER.**

They want all spending-sprees ended immediately, and they also want the independent sovereignty of the American Republic so thoroughly guarded and safe-

guarded that never again will it be led or drawn into any hoax war.

## WORLD WAR I

Under the slogan "He (Wilson) kept us out of war," the American people were stealthily led into World War I. The war was stupidly or corruptly declared to be, "A war to make the world safe for democracy," notwithstanding the alignment of despotisms on both sides of the war, into which American blood and production were freely poured in reliance upon said absurd declaration.

As every sound-thinking person knows today, World War I proved to be a war to produce such extensive chaos and ruin that the world would be made safe for Socialism and Communism, which, under the name of "Bolshevism," made a barbarous and triumphant entry into Russia in November 1917, and was later called "Union of Soviet Socialist Republics."

In March 1919, the Bolsheviks, under the leadership of Lenin, issued from Moscow the Manifesto of the Third Communist International declaring their membership to be "followers and fulfillers" of the program of the Communist Manifesto of 1848.

On April 24, 1919, a Bolshevik Commissar named Lopoushkin committed suicide, leaving a letter addressed to his colleagues of the Kirsnov Soviet, saying:

"We are, in my opinion, on the brink of a terrible disaster which will leave its imprint, not only upon Socialism, but upon our nation for centuries, a disaster which will give our descendants the right to regard us Bolsheviks at the best as crazy fanatics, and at the worst, as foul imposters and ghastly

muddlers, who murdered and tortured a nation for the sake of an unattainable Utopian theory, and who in our madness sold our birthright amongst the peoples for less than the proverbial mess of pottage." (Vol. I, p. 308, Report on Subversive Movements filed April 24, 1920 by Joint Legislative Committee of the State of New York.)

## WINSTON CHURCHILL'S REPORT

On November 5, 1919, Winston Churchill told the House of Commons that the band or gang which invaded Russia and laid her low in November 1917, was *not Russian*, but "international," and constituted "the most formidable sect in the world," including "obscure persons in sheltered retreats in New York, in Glasgow, in Berne, and other countries," headed by Lenin "the high priest and chief." Churchill added:

"With these spirits around him, he (Lenin) set to work with demoniacal ability to tear to pieces every institution on which the Russian state and nation depended. Russia was laid low. Russia had to be laid low. She was laid low in the dust."

In 1937 (eighteen years later) Churchill amplified his description of the fiendish plan of the sect:

"The citadel will be stormed under the banners of Liberty and Democracy; and once the apparatus of power is in the hands of the Brotherhood, all opposition, all contrary opinions, must be extinguished by death. Democracy is but a tool to be used and afterwards broken. Liberty but a sentimental folly unworthy of the logician. The absolute rule of a self-chosen priesthood according to dogmas it has learned by rote is to be imposed upon mankind without mitigation progressively forever." (Great Contemporaries, by Winston Churchill, page 169.)

Five years later, on May 24, 1942, Churchill suffered the indescribable humiliation of being a representative for Britain in a parley in Moscow at which

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a 20-year alliance between Britain and Russia was signed, a painting of which signing hangs upon the wall of the Conference Room at Moscow. This still-existing alliance between Socialist Britain and Socialist-Communist Soviet Russia ought to put to shame present-day leaders in the American Republic who are claiming that Socialist Britain may be depended upon as an ally of our Republic if it pours American blood and production into a world war between Socialism and Communism, as World War III.

### WORLD WAR II.

Before the American Republic plunges into a hypocritical or hoax World War III, we might do well to give some thought to the weak fool it and Britain both made of themselves in behalf of the Soviet in World War II. The rescue of Poland from aggression was declared by Britain to be the object and purpose of the war, due to invasion, ruin and division of Poland — which aggressive appropriation had covered the whole of Poland, and had been done not merely by the Nazis but by the Soviet and the Nazis jointly.

Instead of Poland being restored as the result of World War II, Poland became a satellite of the Soviet.

British and American key officials found it convenient, during and after the war, to calmly ignore the Soviet participation in the aggression which inaugurated the war. How could those officials

have been so stupid as not to realize that Civilization required a finish fight between the Soviet and the Nazis to destroy one another and liberate their subjugated peoples, rather than a tremendous sacrifice of American and British lives and resources to save and expand the Soviet Empire?

If serious attention is ever going to be given to complete removal of subversive and seditious officeholders in the American Republic, it would certainly be refreshing and encouraging if early attention were given to removal of all who were in anywise responsible for such disloyalty and perfidy during and after World War II, no matter how high the offices now held.

Let us not be further deceived or diverted by spread-eagle declamation about this so-called progressive age.

The marvelous inventions produced by individual initiative in this age entitles it to be called a progressive age. But, unfortunately, it has been perverted by mental pigmies, self-inflated into GIANT EGOMANIACS, until it has become the age of the government spending-spree and taxing away of liberty!

Let us, without further delay, take our bearings so thoroughly as to be able to chart a practical course back to our constitutional orbit and to honesty, sanity and Civilization.

### GOD-GIVEN INDIVIDUAL LIBERTY

Our beacon light must always be God-given inalienable individual liberty, which is indispensable to Civilization, and which

is stated with crystal clarity in our historic Declaration of Independence:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness—that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

All powers conferred upon the Federal Government by the U. S. Constitution are only those which were recognized as necessary to adequately protect such God-given inalienable individual rights, to enable the individual to freely direct his own life, limited only by the equal freedom of others, and without interferences, governmental or non-governmental.

Consequently, no recognition was extended to the unsound collective industrialization or general welfare theory, advanced by socialists and communists, that for the selfishness of individual aims there should be substituted the so-called altruism which subordinates the good of the individual to the supposed good of society as a whole.

In the early history of our Republic, after its establishment, un-American minds urged the acceptance or adoption of a collective industrialization, or general welfare theory, as superior to the inalienable individual liberty recognized in our Declaration of Independence and protected by our Constitution. Thomas Jefferson blasted the proposal, saying:

"An elective despotism is not the government for which the War of Independence was fought."

Jefferson added:

"Were we directed from Washington when to sow, and when to reap, we should soon want bread."

It was perfectly clear to Jefferson that only a despotism could exercise any such pretended authority over lives of individuals, and that, whether elective or non-elective, it would necessarily constitute a despotism. *Truman and Dewey would do well to study American History.*

Truman and Dewey should either retire completely from public life, or else become outstanding advocates of the need for educational institutions throughout the United States teaching undistorted American History and unperverted American

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constitutional principles and provisions, and also of the need for all loyal press and politicians being leaders for a general awakening.

Whenever the door is opened for any so-called general welfare theory to enable governmental direction of the lives of the people to any extent, inalienable individual liberty becomes defunct, just as completely as an entire tent wrecked by the poking of the nose of a camel under it.

### COMPARATIVE FRUITS

We read in the Scriptures:

**"BY THEIR FRUITS YOU SHALL KNOW THEM . . . DO MEN GATHER GRAPES OF THORNS OR FIGS OF THIS-TLES?"**

Perfection is, of course, not expected on this earth.

Yet only a hopelessly stupid person can fail to appreciate the natural and wonderful fruits of *freedom and abundance* resulting where individual initiative and free enterprise are unhampered. These fruits are in striking contrast to the *serfdom and scarcity* invariably produced where there is any curtailment of individual initiative and free enterprise.

Have individual initiative and free enterprise ever failed to ensure the fruits of freedom and abundance? Never, except where subversive methods have intervened, such as government spending-sprees and taxing away of liberty.

Has collective industrialization, total or partial, by any name or label, ever failed to produce ruinous fruits of serfdom and scarcity? Never. History discloses no exception. Every such experiment causes ruin! ruin! ruin!

The subjugated peoples of the Soviet and its satellites, as well as of Socialist Britain and of other Socialist despotisms in Europe, can bear witness to this undeniable truth, as can also the American people whose backs are nearly broken by a series of spending-sprees aimed at relieving endless scarcities and deficits produced in such foreign domains.

Whether imposed by force, or stupidly accepted, all communal systems covering any area of miscellaneous humanity are inherently disastrous — no matter how much it may be pretended that such a system benefits the underprivileged or promotes the general welfare, and even

though, instead of being put into effect all at once, it be creepingly adopted through step-by-step strategy in the earlier stages. It is also unimportant that the system has no particular label, or whether it be labeled "liberal," "progressive," "New Deal," or "Fair Deal," instead of "Socialist" or "Communist."

### EXPERIMENTS

Communal systems of both the elective and non-elective types — the former in the Plymouth Colony of Massachusetts, and the latter in the Virginia Colony — were tried out in the American Colonies in the early 1600's. Due to inherent stifling of individual initiative, producing serfdom and scarcity, and bringing the settlers to near starvation, both experiments were abandoned after thorough tests, and the settlers always referred to the period as "the years of slavery."

Family, patriotism and religion were not disturbed in either experiment. A state of things more propitious to the theories of Socialism and Communism could not have existed than those experiments.

In all later experiments with communal systems of both the Socialism and Communism varieties, it is noteworthy that great pains have always been taken to prevent any door being left open for escape of the victims when the disastrous fruits should become manifest. It should be obvious from this that there has been a deliberate purpose to pervert the fundamentals of man's nature, and progressively impose upon mankind an inherently disastrous system.

Those who seek a World War III between Socialism and Communism would do well to peruse the platform adopted at the 1904 National Convention of the Socialist Party, which asserted:

"Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government."

It was thus publicly admitted that Socialism is not interested in obtaining relief for the people from illegal monopoly or other abuses which can and should be

## . Defender . . . 11

remedied, but that she has ulterior purposes.

In other words, Socialism has a chameleon-like creed, and really serves as a sort of kindergarten for Communism by maintaining a "parlor pink" outfit to insidiously undermine individual initiative and free enterprise, and thereby cultivate the soil for further Communist conquest. Marx lied about many things, but he did not lie when he asserted that every experiment in Socialism is a "pocket edition" of Communism.

Marx's so-called "sympathy for the poor" consisted in offering to world-wide victims a secondhand edition of "Illuminism" of 1776 (renamed "Communism" in 1848), constituting a perfectly practical plan to reduce human beings to the level of cattle. Such an inherently perfidi-

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ous plan can hardly be attributed to *stupidity only*, any more than recent efforts to establish world religion or world government, or both, on the basis of a merger of Communism or Socialism with Christianity, or with Capitalism. How much longer must common sense be insulted?

### ENLIGHTENED PUBLIC OPINION

The greatest need of the American Republic, and of the world today, is for public opinion to become enlightened, instead of being artificially kept unenlightened. Too many of our press, politicians and pedagogues have been remiss, or worse, about this vital matter. Suppressed truth needs to be revealed at once, and in the most prominent way. They should be so forcibly stressed through every possible channel that every man, woman and child in the United States will be fully informed and prepared.

Let us belatedly heed the warning of George Washington in his Farewell Address:

*"In proportion as the structure of a government gives force to public opinion, it should be enlightened."*

Enlightened public opinion would instinctively resent all rabble-rousing appeals for votes on the basis of special benefits offered or given to special classes as workers, farmers, or any others. Voters are performing public duties, and attempts to bribe them by offering or giving special class benefits are despicable and should be made criminal and prosecuted as such. Our Republic cannot survive if this outrageous practice continues.

"Equal rights to all, and special privileges to none," must continue always to be the truthful motto of our Republic if it is to survive.

The British distorted history expert, Macaulay, once defamed the American Republic as "All sail and no anchor," because it recognized "equal rights" and refused to be anchored to aristocracy or other special privileges, as the British Empire has always been anchored. Britain's false anchor has certainly not saved her from becoming Socialist Britain,

nor from signing a 20-year alliance with the Soviet, nor from the further public humiliation of becoming a repeated mendicant for billions of American dollars to help keep a Socialist regime in power over the subjugated British people.

Macaulay may now turn over in his grave, and give a tremendous "horse laugh," if he knows about the recent subversive leadership in the American Republic away from "Equal rights to all, and special privileges to none," and bra-

zenly attempted bribery of special classes on the basis of special benefits of a legislative nature offered or given such classes.

### EIGHTY-FIRST CONGRESS

Unless members of the 81st Congress are content to preside over the demise and burial of the American Republic, they will make use of all their facilities in behalf of an enlightened public opinion, as well as for a complete return of our Republic to its constitutional orbit.

## The Bible And The Constitution

United States Senator Wiley . . . Of Wisconsin

**DO YOU REMEMBER** that old story about the man who had just got religion? He was all enthusiastic about his new discovery.

When his minister remarked to him, "Well brother, now that you have got religion, I know that you are going to cast off all sin." The enthusiastic convert answered, "I certainly am, reverend." Then the minister asked him, "I assume that you are going to pay your debts on time?" The convert looked a little perplexed at that one. "Wait a minute, reverend. You are not talking religion now. You are talking business."

This old story illustrates the unfortunate division in the minds of many people between the things of the spirit and material things. Somehow some folks still conceive of religion as a strictly Sunday affair, or as being in a little compartment all by itself, uncontaminated by everyday things.

You may wonder how I as a United States Senator am interested in this question. It is because, unfortunately, some of us have forgotten the spirit not only of our religion but of our patriotic faith.

We look upon the United States Constitution, for example, and its Bill of Rights and merely admire it. We look upon the Declaration of Independence and respect it. We contemplate our whole system of checks and balances of this Republic—checks and balances which pre-

vent autocratic use of power—and we feel that it is a wise system. We look upon the statutes of the great American founding fathers, and we know that we should feel pride in their achievements.

What I propose, therefore, is that each of us take it upon ourselves to quicken our spirit, to reinvigorate ourselves with the great truths, the great values which have made this Nation the envy of all the peoples on earth. We must, in sum, reinvigorate our patriotic faith.

So, too, we must read the Holy Bible and understand it and appreciate it with every fiber of our being. We must recognize it as the true answer to man's problems—the means by which he can secure adequacy, by which he can achieve the harmony, the love, the peace, which were meant to be his.

Similarly, we must read and re-read our civic bible, the United States Constitution, taking hold of the great truths which our founding fathers had when they breathed the spirit of life into this miraculous document.

Just as the Bible must not be a dead letter for us, so the Constitution should not be a dead letter. Imbedded within the Constitution are eternal laws of God and man which assured its success in succeeding generations. We must breathe the spirit of life into it, as its original writers did.

These great sources of inspiration must inspire us to action; they must give us continuous direction.

There is too much synthetic thinking about these values, too much thinking of the Constitution only as a dead letter, as something that was good enough for our fathers but perhaps outdated for us. We must quicken our spirit and it will give us true life.

—Congressional Record.

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# Dr. Josephson's Book

**T**HE FULL TITLE of a new book which has dropped like a bomb upon American thought is: "The Strange Death of Franklin D. Roosevelt—History of the Roosevelt-Delano Dynasty, America's Royal Family." The Author, Dr. E. M. Josephson, of New York City, is well-known, both as a physician and writer of extraordinary attainments.

Everyone knows that there is a battle being waged at the present time by historians, commentators, educators and others regarding the place Roosevelt should occupy in the history of the world. Dr. Josephson shows why so many straight-thinking Americans curse the name of FDR for being one of the most vicious deceivers of all time.

Propagandists, devoted to the sinister cause that he espoused, are keeping the presses going, as Westbrook Pegler says, in a vain attempt to develop a system of Roosevelt-worship, while making the Hyde Park burial place a "sacred shrine." Some are so deceived that they will not tolerate one word of criticism of the late President, even if absolutely proved to them, to be justified.

Others, like Dr. Josephson, believe he must be discussed, and his activities analyzed, since things he did effected many millions of people, not only in his own Country, but even in such far away places as China.

Let us take that example: Today the missionaries are being liquidated in China, because atheistic Communism has swept over the nation. What made this possible? The answer is Roosevelt's agreements with Stalin at Yalta. He not only sold out his own people, but suffering from megalomania, thought he had the right to turn over millions of Chinese to the beasts of the Kremlin. This book throws open the entire history of the Roosevelt family for critical inspection.

1. The Roosevelt-Delano clan claims to have contributed twelve Presidents to the United States, virtually ruling this Country since its inception. The Author names those Presidents.

2. How many of our three assassinated Presidents have been followed by relatives of FDR?

3. Which member of the clan narrowly escaped impeachment as President, and why?

4. To what reigning monarch was FDR sufficiently related to claim cousinship, and how?

5. What justification is there for the statement that the Secretaryship of the Navy is hereditary in the Roosevelt family?

6. What plan have the Roosevelts followed for solving the Jewish and Negro problems? Do they accord with the views advocated by new dealers generally?

7. Have any Negro victims of polio ever been admitted to Roosevelt's business at Warm Springs, Georgia?

When these questions are answered, the reader will have barely scratched the surface of this amazing book.

During the so-called Sedition Trial of 1944, John Rogge, pro-Communist, New Deal prosecutor, made much over published statements regarding Roosevelt's Jewish ancestry. He was particularly fierce and eager to prosecute anyone who dared make reference to it. On page 95 of this book, the fact is not only stated, but the Roosevelt Semitic line is traced back to Claas Martenszen van Rosenfeld.

Lest anyone consider this remark anti-semitic, it may be pointed out that Dr. Josephson himself is of Jewish antecedents.

The exposures contained herein are painful to consider, but absolutely necessary in order to understand the forces responsible for the present crisis. Everything is carefully documented.

—Lutheran Research Society.

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How FDR was literally dying on his feet during the last political campaign . . . Page 283.

Whether FDR was poisoned by Stalin's men . . . Page 284.

How the public was deliberately deceived about FDR's health . . . Page 285.

How the law was violated when FDR was buried without an autopsy . . . Page 288.

How Elmer Davis of the OWI, broadcast daily to soldiers the falsehood that FDR lay in state and that great throngs were viewing his body . . . Page 288.

Whether there is a possibility that a "stand-in" campaigned and was reelected in place of FDR in 1944 . . . Page 286.

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## From Page 2.

stunned when they read about the persecution of Dr. Koch.

In the Foreword of *The Birth Of A Science*, the reader finds this explanation:

"The authors have traced much of Dr. Koch's trouble and personal persecution to the fact that many drugs, from which large profits are realized, become obsolete when the discoveries of the new science are applied.

"He is by no means the first contributor to the progress of medical science who has encountered opposition from reactionary and predatory interests. Many illustrious names are on the roll of victims thus persecuted including Pasteur, Harvey, Lister, Semmelweis and others. There is a remarkable parallelism between Dr. Koch's experience and the artificial pressures to which outstanding medical men of the past have been subjected."

Dr. Koch was arrested in April 1942 on preposterous charges, promoted through the Food and Drug Administration at Washington. His trial lasted five months. The jury refused to convict. He was tried again in 1946. Another five months were consumed. The case ended in a mistrial. Charges were finally dropped in August 1948.

A "temporary" injunction was obtained by the Federal Trade Commission seven years ago, in the courts of Detroit, designed to hamstring the doctor and keep his discoveries from reaching the public. An attempt is now being made to make the injunction permanent. But despite these handicaps, physicians in all parts of the United States, Canada and other countries have continued to administer the treatment.

*The Birth Of A Science* points an accusing finger at Morris Fishbein, above others, for keeping this knowledge away

from millions of sufferers who need it. As dictator of the American Medical Association, Fishbein has for years pulled strings behind the scenes, thereby interfering with Dr. Koch's beneficent service to humanity.

\* \* \*

**A**N ATTEMPT upon the life of Mrs. Lena Worley, a witness for Dr. Koch in his trials, illustrates the extremes to which the opposition has gone, in trying to keep his discoveries from reaching the public.

Mrs. Worley is a slight woman. She was born with a curvature of the spine. Her youth on a Nebraska farm was difficult. She suffered at the hands of a widowed father. This caused her, a frail, sickly girl, to run away from home at the age of seventeen. She married Paul Ed Worley, a fine looking, hard working man, who after 25 years of wedded life still adores her.

This woman's health is a matter of public record.

She was a "guinea pig" for observation at the state university. There were so many things wrong with her that she became an invaluable "specimen" for doctors to study. Besides the spinal curvature, she suffered from severe heart attacks. She fainted as many as five times a day because of general weakness. She used to run out into her backyard when she felt these spells approaching, so neighbors could care for her. She had a cancerous growth in the gall bladder. Her friends wondered what kept her alive.

Several times she attempted suicide, feeling that her good husband who enjoyed fine health, would be better without her. She caused him a constant stream of doctor bills.

To make a long story short . . . Mrs. Worley heard of Dr. Koch, received the treatment, and from the first day, began to improve. The cure is a matter of public record. When the Food and Drug

Administration tried to send her benefactor to prison, she asked to testify in his behalf and soon became a star witness.

The Worleys lived in a little house, at the rear of a lot in a Detroit suburb. Mr. Worley worked evenings constructing their new home on the front. January 14, 1946 was a cloudy day. She was in the basement of the unfinished house shortly before noon. Looking out, she saw a man acting strangely, peering through the door and windows of the small house. He finally left and walked down the street.

About 6 p. m. there was an anonymous telephone call, a man's voice saying he wished to ask her some questions about Dr. Koch. He agreed to come at 8 o'clock. They waited until 8:30, when Mr. Worley decided to continue his work on the new house.

This story can best be continued by turning to Part One of *The Birth Of A Science*:

"About ten minutes later, as if it were timed with Mr. Worley's departure, a knock was heard at the door. She turned on the porch light. The visitor flashed his badge and said he was from the F.B.I. He said, 'I've come to ask you a few questions about Dr. Koch, Mrs. Worley.' She replied, 'Well, just a minute then; I want to step over to the house to get Mr. Worley, since I would prefer to speak with you in front of him.' She had to pass the man on the little porch, to reach the side door of the big house. It was winter and all the windows and doors were closed.

"As she went past the man, she suddenly felt his fingers close around the back of her neck. He turned the lady around, and said in an angry voice, 'I want to talk to you, Mrs. Worley, not your husband.' He held her in such a way that she was unable to call out. She thought, 'If I could only get a hold on his tie or shirt, I could kick him with my leg.'

"When he discovered what she was trying to do, he threw her on the ground and straddled her body so she could not move. He cupped one large hand over her mouth and also turned her head way to the side. With the other he began to strike heavy blows at the base of her skull. These blows on her spine were intended to paralyze and kill her. Medical records show that her throat was so crushed that she could not make a sound. The assailant grabbed her leg and attempted to pull her out of the yard, into the alley, to complete the job.

"The Worleys had three pedigreed dogs. The door on the little house did not close well. It had to be banged quite hard. The dogs were able to open the door with their paws, and just as Mrs.

## *The Birth Of A Science*

Three authors collaborated in producing this book—Albert Wahl, M. D., Bessie L. Rehwinkel, M. D., and Lawrence Reilly, A. B., B. D., D. D. Its appearance marks the beginning of a new era in the progress of medical science. Koch therapy, a gift of God to the human family, is explained in language everyone can understand . . . An enlightening volume, written by Christians for those who suffer. PRICE \$1.00 the copy . . . or 50 copies \$45.00.

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Koch

Worley was making a feeble attempt to hold to a trellis while the man was dragging her through the gate, the dogs attacked him. He fled.

"She crawled to the side door of the big house and pounded until Mr. Worley could be made to hear. 'My God, what's happened?' he asked. She couldn't gasp out more than a few words, 'a man—tried to kill me.' He carried her back to her bedroom and telephoned the Chief of Police, Harvey White. He then called Dr. Koch, who came at once, and gave her something to ease the pain. Mr. Worley also sent for an outside local doctor to make an examination. Chief White and his men combed the neighborhood, but no trace was found of the man.

"The Chief called in the F.B.I. because the attacker had said he was 'from the F.B.I.' A button from his shirt was found. Pieces from the shirt were attached to it. The F.B.I. took the button to headquarters. Later, some intense pressure from hidden sources must have developed. The F.B.I. dropped out of the case. Chief White couldn't get the button evidence back from them, to continue the investigation. He was told they were unable to locate it.

"Newspapers carried a story that Mrs. Worley had not been a federal witness, and for that reason the F.B.I. had no concern in the case. This, of course, is not true. Mrs. Worley had testified in a federal hearing on behalf of Dr. Koch, and consequently the attack did come within federal jurisdiction.

"All that Chief White received for his efforts, was condemnation from his own superiors. Eventually he was demoted to suit local political squabbles and reduced to a Captain, supposedly because he spent

too much time trying to solve the Worley case.

"Mrs. Worley's left eye troubled her for a long time after that and her ear drained for four months after the attack. Has this been the end of the night attack on Mrs. Worley? Indeed not! . . ."

This proved only the beginning of Mrs. Worley's troubles. Mr. and Mrs. Duda, neighbors of the Worleys who also had been cured by Dr. Koch's discoveries, became victims of similar harassment. The clarifying sworn statement on page 2 of this *Defender*, is published because the brutality of Dr. Koch's persecutors seems almost unbelievable.

\* \* \*

**T**HE READER should be appraised of the fact that the system has advanced beyond the experimental stage. Three decades have passed since Dr. Koch made his original discovery of the broad principles from which the science emerged. The treatment has been responsible for a sufficient number of recoveries from diseases, even in the terminal stage, to confirm its claim as a useful, harmless, therapeutic agent.

Koch therapy searches out the root cause of human ailments. The following is an attempt to explain the basic principle in simple language . . .

The human body normally is not afflicted by disease. Poisons come into the system from food, living habits, air and various opposition forces in nature with which everyone is bombarded. The oxidation system (which was denied existence by Dr. Koch's critics, when he first expounded the theory, but is now given credence in the highest scientific circles) burns off these toxins and keeps them from harming the body.

Something may happen to keep the oxidation mechanism from functioning normally. The poisons remain in the system and cause a reaction, namely, disease. In one man who has certain weaknesses, it may manifest as cancer. In another as tuberculosis, and so on, depending on the type of toxin which has invaded his body.

The immunity process is impaired. The oxidation mechanism must be restored to burn off the accumulated toxins. The Koch treatment consists of a cleansing regime to eliminate poisons from the bowels, and to cleanse the liver and other organs by diet.

This is accompanied by an injection of the Koch antitoxin which acts as a catalyst, or stepping up agent to help restore the oxidation mechanism so that natural immunity is enjoyed. As this takes place,



Pasteur

the disease leaves since it cannot exist in a body whose oxidation mechanism is functioning as the Creator intended.

Instead of trying to destroy disease germs by the use of strong drugs and other methods, Koch science operates on the constructive principle of cleaning the germs up . . . washing them behind their neck and ears, thereby making them respectable citizens in the community organism.

\* \* \*

**I**F PASTEUR were alive today, he would know how to sympathize with Dr. Koch. There is an analogy between the problems of the two men. Both pioneered new fields in the realm of chemistry. Both made discoveries of incomparable importance. Both suffered from bigotry and selfishness on the part of men far their inferior.

History has vindicated Pasteur. And history will vindicate Koch.

William Frederick Koch is a sincere, Bible-believing Christian who gives God the glory for the contribution he is making to the welfare of mankind. Fortunately, Christians—especially Ministers of the Gospel, are now beginning to rally to his support.

The new book, "*The Birth Of A Science*," brings his discoveries within reach of the common man. Mass distribution is needed. When a sufficient number of people are given the information it contains, the opposition, so formidable in the past, will vanish.

Fortunately, the publishers are able to offer it for only \$1.00 . . . *Defenders*, Inc., Wichita, Kansas. Considering its size (433 pages, illustrated), this is truly an amazing achievement in the art of book manufacturing.

# ANALYSIS OF VO



## Reporting From Washington

**N**OTHING in the past has produced repercussions at Washington against Communism, comparable to the arrest and prosecution of the Baptist, Methodist, Pentecostal and Congregational preachers of Bulgaria. Members of these Churches in the United States, numbering into the millions, are outraged. The persecution of their brethren abroad brings the Communist problem close to home.

Leftist churchmen chosen, tutored and guided by the Federal Council of Churches . . . and maneuvered into positions of leadership within various denominations, have dulled the sensibilities of Protestant Church people regarding the red menace. Now, without advance warning, the truth has been forced upon them.

There are several thousand "hirelings"—like those mentioned in John 10:12-13, occupying pulpits in the United States. Every one should be replaced by a true

man of God, loyal to the faith and free from leftist doctrines.

Bishop G. Bromley Oxnam, who has for years poisoned the Church life of America with extreme radicalism, found himself in an awkward position when the Bulgarian preachers were arrested. He tried to blow hot and cold at the same time. His weasel-worded statement designed to be taken two ways, was far from satisfying to believers, just getting their eyes open.

An outright denunciation of Communism on his part, would have been a reversal of the public stand he has taken for years. To have ignored the persecution of Bulgarian Methodists, would have invited criticism within his denomination here at home. So he issued a three-pronged statement containing irrelevant material for the obvious purpose of clouding the issues:

He deplored the arrest of the preachers, launched an attack upon the Catholics of Spain, and took a slap at the American system of free enterprise.

**I**F LEFTISTS like Bishop Oxnam opposed Catholicism on doctrinal grounds, their position would be justified. But unfortunately, they manifest little concern over matters of doctrine. Every pulpit liberal who quotes the Apostles' Creed, for instance, does so with mental reservations. They have developed a hate psychosis for the Catholic Church because of its struggle against Communism.

The State Department is obliged to take this matter into consideration each

time leftist churchmen succeed in getting a resolution passed, at a Protestant meeting, demanding that the representative of the United States Government be withdrawn from the Vatican.

Leaders of the Catholic hierarchy have, on the other hand, exercised questionable judgment in giving surface cooperation to liberal Protestantism . . . through such left-wing organizations as the National Conference of Christians and Jews. The affiliation is unnatural for the reason that Modernism and Judaism maintain an identical *negative* attitude toward such doctrines as the Virgin Birth, Deity of Christ and Vicarious Atonement. Modernism is Judaism, clothed in deceptive theological vernacular.

Catholic Churchmen are evidently trying to pacify men like Bishop Oxnam, by following the leftist line as far as possible. But the scheme lacks sincerity of purpose and can only produce harm in the end. It would be much better and more simple . . .

*If Protestants and Catholics would agree to disagree over doctrinal questions . . . continue the historic fight on theological issues, but stand unitedly against their common foe, international atheistic Communism.*

The Catholic magazine, *America*, published here at Washington, contributes the following editorial to the controversy:

"Spain is not the Catholic Church. Contrasted with Irish Catholicism, for example, it ought to be obvious that Spanish Catholicism includes much that is peculiar to Spain's turbulent history, primitive politics and proud nationalism. But since critics of the Catholic Church in America have raised the issue of Spain, we shall here make a few preliminary observations on this question.

"Since Bishop Oxnam and others give the impression that only Catholicism imposes restrictions on others, let us look at Sweden. It has an established Lutheran Church, apparently unaware (like Eng-



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# WORLD TRENDS

land) of the 'great Protestant principle' of separation of Church and State. Without special permission of the Swedish government, the Catholic Church cannot even own property in Sweden . . .

"Let us recognize the real threat to religion in today's world, and we will not fall into the divisive bickerings of sectarianism, which only play into the hands of the common enemies of all believers."

**I**NFORMATION obtained at the State Department discloses that the 15 Bulgarian preachers could not possibly have been guilty of the charges made against them—to which they confessed.

The so-called "trial" followed the usual pattern: The victims disappeared and were held in prison until properly conditioned for public appearance. Not until then were their arrests announced. They were brought into court looking like hunted beasts. Reaching the witness stand, they sobbed, shouted, screamed and did everything possible to convict themselves. Perhaps it will never be known what happened to these men in their cells.

Former Premier Nagy of Hungary, says concerning Cardinal Mindszenty that "his soul was bisected, then left in suspense for a while, then put together again according to a perfect arithmetical formula to fit a precise political design."

The Bulgarian victims obviously lacked personal will power. Their minds were controlled, in some mysterious way, by the persecutors. Black magic and hypnotism undoubtedly played a large part in the trial. This is suggested by their self-abasement.

Something forced them to confess to lies. Had they been telling the truth, some degree of dignity would have remained. Like a bird under the spell of a cat, these men were helpless to defend themselves.

Rev. Vassil Ziapkov, a Methodist, testified that during 1944 he worked with the American and British intelligence service, against the Bulgarian Government. The trouble with this confession is the fact . . . that there was no "Bulgarian Government" in 1944.

Bulgaria was under the jurisdiction of the Allied Control Commission, composed of American, British and Russian representatives from 1944 through most of 1947.

The Pastor also confessed to working as a spy for Cyril Black, a representative of the United States Government in Bulgaria. Mr. Black and the State Department denounce this tale as nonsense.

Rev. Nicola Mihailov, a Baptist, told of conversations with Mr. Black in 1944. Even if such talks occurred—which Mr. Black denies, no crime could have been committed for the reason stated above.

The Soviet prosecutor did not bother to offer any documentary evidence. He simply permitted the men of God to convict themselves with incoherent "confessions." Finally he announced: "The evidence is abundant and clear" . . . and the victims were sentenced.

The obvious purpose of this judicial farce was to liquidate, if possible, the Gospel of the Lord Jesus Christ in that part of the world.

**T**HE FOLLOWING editorial from the *Chicago Tribune* exposes a scheme engineered by Jews to establish a dictatorship over the press of the United States:

Representative Javits, a Dewey Republican from New York, has introduced in Congress a bill in the guise of preventing race or religious hatred. The measure, if adopted, would give Mr. Truman's Justice Department the opportunity to indict any publisher whom its bureaucrats dislike, for almost any mention of a race or religious group.

The bill would make it a crime to send through the mails, or otherwise distribute in interstate commerce, "any statement concerning any person, persons, or group of persons, designating, identifying, or characterizing him or them directly or indirectly by reference to his or their race or religion, which exposes or tends to expose him or them to hatred, contempt or obloquy or causes or tends to cause him or them to be shunned or avoided or to be injured in his or their business or occupation."

The bill would place on any defendant accused under it the burden of proving that his statements were true, or that he had an honest belief in their truth, and that that belief was reasonable, or that he had no intent to create ill will. Even in the instances where such proof could be submitted, a vindictive or politically motivated prosecutor could still arraign a defendant and put him to the expense and trouble of refuting charges.

Javits lists himself as a lawyer, but it is evident from his bill that he is not one with a high regard for the Bill of Rights, because his proposal violates the first amendment in many particulars.

A sheriff seeking a fugitive might hesitate to distribute descriptions of the criminal's race or color. *The American Jewish Congress* could be hauled up on the charge of preaching race hatred in its

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## 18 . . . Defender .

*attacks on Pianist Gieseking.* It would be risky to print news or editorial opinion on tax support of parochial schools, or Roman Catholic opposition to loose divorce laws.

Javits would set up the Postmaster General as a censor of every publication in the Country. There are a number of acts involving use of the mails for which people may now be sent to jail, but in virtually every instance, those acts are also crimes of themselves. It was a crime to publish or sell obscenity before it was a crime to send obscenity through the mails; and the fraudulent obtaining of money is a crime regardless of whether the mails are used. Javits, however, would make the use of the mails a crime in connection with activities that are not crimes.

**T**HERE is more involved in the appointment of pro-Communist Frank P. Graham to the United States Senate, than greets the eye at first glance. Governor Kerr Scott of North Carolina insulted patriotic Americans everywhere, when he gave this notorious red the seat made vacant by the death of Senator J. M. Broughton.

A deliberate conspiracy is in progress to demoralize the United States Senate and change it into a leftist body. Certain pressure groups and red underground organizations, launched a program while Roosevelt was still alive, to weed out Senators loyal to the American system of free enterprise and traditional democratic processes.

Many schemes have been used, and large sums of money spent, to load Senate seats with radicals. This explains the presence of such newcomers as Morse, Taylor, Kefauver, Humphreys and others.

It may be that by placing Graham in the Senate, the plotters have over-reached themselves. The appointment of Earl Browder could not have been worse or

more detrimental. If public revulsion reaches the point where people begin to ask why the complexion of *their Senate* is changing, the conspiracy may soon be brought to an end.

Graham's triumph proves that the Truman Administration expects to continue its leftist course, despite current reverses resulting from running counter to the wishes of the majority of our citizens. It can now be stated of absolute certainty, that Governor Scott was pressured by the White House into making the appointment.

**F**RANK P. GRAHAM'S official connection with the subversive "Friends of Democracy" organization, is sufficient to disqualify him for the United States Senate.

The book, "Moscow's Master Plan" (advertised on page 28 of this *Defender*), shows him to be one of the key figures in the plot to Sovietize America under the guise of promoting civil liberty. He was chairman of the Truman Civil Rights Committee, which stemmed from a conference engineered by the Communist Party at Detroit, in April 1946.

Representative Hebert, of Louisiana, recently discussed Graham's Communistic record at length, on the floor of Congress.

"The Security Board of the Atomic Energy Commission has decided that Dr. Frank P. Graham, president of the University of North Carolina, ought not, for security reasons, be permitted to come near the atomic secrets," said Mr. Hebert. "The Board that branded him as a bad security risk is not a collection of village red baiters. It is headed by former Justice Owen J. Roberts, of the Supreme Court of the United States. But David Lilienthal has overruled both these authorities, because he has already opened the atomic secrets to Dr. Graham."

One of the things the American people will never be able to understand . . . is why the atomic secrets of their Government had to be given over to Lilienthal—a Jew of left-wing connections even

surpassing those of Graham. Mr. Herbert listed 18 Communist and Communist-front organizations, with which Graham now has affiliation—or has had in the past.

**A** SHREWD MOVE is being made to line up as many American Jews against Communism as possible—which, as one observer here at the Capital puts it . . . is "like snatching a nursing baby from the breasts of its mother."

There are absurd aspects to the propaganda campaign now being organized, such as the statement in the current issue of a widely-read weekly that "Stalin himself appears to be sporadically anti-Semitic." In reality, the dictator's wife is the Jewish sister of the all-powerful Koganovitch . . .

And the equally foolish deduction in the same magazine, that "Russians in the U. S. surmise" Ilya Ehrenburg was not sent as a delegate to the recent Communist conference in New York, because Moscow "feared he might escape" due to "attacks on Jewish intellectuals in Russia."

The truth is . . . Ehrenburg, a typical Communist Jew ("the Winchell of Russia"), is the Country's most featured newspaper man. He toured the United States only a few months ago, in the interest of Henry Wallace's political campaign.

Every informed person who has nothing to cover up, knows and admits that international Jewry has always furnished the financial and intellectual motivation for Communism.

This explains why it is a crime punishable by death to criticize a Jew in Russia . . . why the complexion of the red Cultural and Scientific Conference of New York late last month was Jewish . . . why Moscow works for the success of Zionism in Palestine . . . why only priests and preachers (no rabbis) are being arrested and imprisoned behind the iron curtain . . . why the New Deal is so often dubbed a Jew Deal, *ad infinitum*.

Jewish sentiment in the United States has always been overwhelmingly on the side of Soviet Russia. If the present propaganda campaign, directed from Washington, produces a change, Moscow Jews may eventually be dealt a telling blow by members of their own race.

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# Building A Prayer

## Sermon of the Month

By Dr. R. S. Beal . . . First Baptist Church . . . Tucson, Arizona

**"AND IT CAME** to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." (Luke 11:1).

Having heard the Lord Jesus pray, the disciples felt their own incompetency at this holy task, and realizing how little they knew of prayer, called upon Him to teach them to pray as He prayed. Undoubtedly they were greatly inspired as they listened to Him in conversation with His heavenly Father, and there came upon them an overwhelming desire to pray in the right manner.

How often all of us have felt our need of instruction in prayer!

So many have confessed, even in the language of Paul, "We know not what we should pray for as we ought."

One of the great spiritual needs of the hour is proper instruction in prayer. We have schools for almost everything under the sun, but there seems to be no school of prayer. Seminaries and Christian colleges would do well to incorporate a prayer course into the curriculum. Prayer needs to be understood, not merely from the viewpoint of form, but from its substance and spirit.

Prayer needs to be practiced, but it also needs to be cultivated, disciplined and studied with greatest possible care. If prayer is the tremendous thing the Bible teaches it to be, and the important thing that the Lord Jesus made it to be, we cannot give too much time to its consideration. There has been far too much looseness and fruitless effort in our prayers. I believe the Holy Spirit would have us put system into our prayers and prayer life, even as He has put system into the Word of God itself, and also in the life of the Church.

There is a threefold reason for the development of the prayer life. The first is that there has been such a decline in

prayer. Not only is there neglect on the part of God's people, but also discouragement when answers are withheld. This could be remedied, I believe, if proper instruction were given.

Then there is delusion about prayer. Knowing the power and effectiveness of real prayer, Satan has deceived many until they have come to feel there is no real profit in prayer. The people of God must be led back to the correct attitude. God's Word does not leave us wondering because it is a textbook on the subject.

Finally, it is the duty of all believers to pray. None are excused. No Christian can give one reason why he should not pray. The Scriptures make it plain that prayer provides the solution to multitudes of our problems; it is the secret of spiritual progress and the source of power and effectiveness in His service. A school of prayer is more important than a school of missions, a clinic in evangelism or a course in Church management.

Jesus said to His disciples, "After this manner therefore pray ye." He had something to say about the manner and method of prayer. I do not believe it is right to rush into God's presence in a careless manner, any more than we would rush into the presence of a king with disheveled hair and unwashed face. Preparation is a requisite.

In building a prayer there are some things necessary to avoid, and the first is

outward show. Jesus discerned this when He said, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." Their reward comes not in the form of answers from God, but from praise of men. However, if prayer is not for the purpose of obtaining answers, then why bother about it?

Some things must be recognized as general principles before we begin to pray. All real prayer must come from the heart. Mere lip language has no place in the prayer sanctuary. Prayer must be in the power of the Holy Spirit. No method nor manner of praying can take the place of the Spirit's presence.

The faintest cry, no matter how broken, will be heard by Him if indited by the power of the Spirit. But more than this, we need to gain broader vision of prayer and have more intelligent understanding of how it is to be exercised. As we have these things, I am confident there will be restored to us the real joy of conscious fellowship with Him in our daily communion. May we truly delight in prayer, not as a mere duty, but a glorious and blessed privilege.

What, then, are the stones of truth which ought to go toward building this mighty temple of prayer? Or, what elements ought to be found in our petitions

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to God? The first one I want to suggest is

### PRAISE

Many there are who experience no ecstasy in prayer. There is no joy, peace, satisfaction or repose. There seems to be no sense of being at home with God. What is the solution, or how may such conditions be overcome?

Try praise! The soul possesses the thought of God, it knows Jesus Christ in salvation, eternity is real, but somehow there is monotony and repetition and mere form in its prayers. We are confident that the warm rays from the sun of praise will melt such conditions until there is freedom, fullness and fondness.

The Bible lays a great deal of stress upon praise and thanksgiving, and embodies these elements into every aspect of Christian experience.

When prayer becomes drudgery, or if the well seems to run dry, turn your thoughts to God's goodness and begin thanking Him for blessings received. It is a better process for promoting real prayer than priming a pump.

But let us face the Word. "I will bless the Lord at all times: his praise shall continually be in my mouth." (Psalm 34:1). "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." (Psalm 29:1-2). "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God." (Psalm 50:23). "Seven times a day do I praise thee, because of thy righteous judgments." (Psalm 119:64).

The New Testament adds its testimony, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (I Thessalonians 5:18).

There is not enough real praise and thanksgiving in our daily Christian experience. If there were more of it, there would be less complaining about the common circumstances of life.

We can learn a great lesson from the prophet Jonah, who in the whale's belly lifted his voice in praise to God. He said, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."

Jonah not only had his doctrine right so far as salvation was concerned, but he

also recognized that his experience was the Lord's doings, and praised God from the most difficult place imaginable. He might have complained and cried bitterly for deliverance, but rather he lifted his voice in thanksgiving.

In building a prayer, another detail should be considered. Prayer should contain

### CONFESSION

There will come no time in the Christian's experience when confession need not be made. The closer the believer draws to God, the more he will realize his need of confession. He will discover sins of omission as well as sins of commission. He will sense sins of ignorance as well as sins of knowledge. The more the Christian grows in grace, the more he will become conscious of these sins.

This fact is stated forcefully by John in his epistle. He says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The more light that comes to us from the Word, the more we will come to understand our need of the cleansing blood. The greatest saints of all time have acknowledged themselves to be the greatest sinners.

It will never do for God's people to deny their sins, call them little mistakes or make excuses. The Holy Spirit makes it clear to us that they are to be uncovered and exposed. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9). This should be a daily experience with all who know and love Him. Let us acknowledge our evil doings and confess them to God. How quickly He will forgive and reestablish broken fellowship!

He is waiting only for that moment

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when we shall admit our sinfulness, for sin mars our fellowship with God and interrupts the fellowship we are supposed to enjoy with each other. Confession and prayer are vitally linked by the Holy Spirit. "Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:16).

If space permitted, we could show how the spiritual giants of old, the great praying men, confessed their sins unto God. Confession formed a very important part of their prayer life. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Psalm 32:5).

Another essential element in prayer is

### PETITION

In this phase of our prayer life, we have faith's claim for personal need as well as the needs of others. In discussing prayer and some of the reasons why it is not answered, James says, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

A lot of our time is taken up with needless controversy. We quarrel, we gossip, we find fault, we plot and we devise strategy, with the same resultant effect on our prayer life. Paul describes it in the form of a warning, "But if ye bite and devour one another, take heed that ye be not consumed one of another."

"Ye have not, because ye ask not." We come into the presence of God with no burden upon our hearts and without any definite requests. Is it any wonder our prayer life is barren? There is no answer because there is no petition. Paul wrote to the Philippian saints and said, "... let your requests be made known unto God." Weymouth makes it even stronger. "Be unreservedly made known." Nothing is to be held back. All must be spread before our heavenly Father.

Too often our prayers are mere rote. We mumble a lot of words which we have repeated over many times and feel we have made a request. How often have we come into the presence of our God with our hearts overwhelmed, weighed down until we felt we could not stand it any longer? Prayer is no easy matter. Children may pray little simple prayers as they kneel at mother's knee, but the people of God need to get the vision of a

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lost and dying world and come to Him with real petitions.

The fourth thing which should be embodied in our prayers is that of

### INTERCESSION

This is the cry of the soul in behalf of others. It means that the Christian is standing in the breach, and seeking to bridge it, by his cry for those who are separated from God. Jesus sets the example for us; "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25).

The present ministry of our Lord Jesus

is a ministry of intercession, a fact similarly true of the present ministry of the Holy Spirit. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Romans 8:26-27).

Paul, the mighty intercessor, taught Timothy to pray in like manner. He was to pray for all men, for kings, and for all who were in high places and exercised authority over men. Then he says, "For this is good and acceptable in the sight of God our Saviour."

Intercessory prayer has divine approval, and it pleases the Father when we cry out in behalf of others. We may not understand why all this must be, but since the Word teaches it, we must as obedient children accept. May God help us to feel our responsibility in praying for one another and for those who have never found Jesus Christ in salvation.

In our praying, then, let us seek to use all of these Spirit-appointed elements. We might practice them by devoting our *morning* prayer to praise and petition; our *noon* prayer to intercession; and our *night* prayer to confession.

I feel if we follow such a plan in building our prayers, we will find an unfailing source of joy and power in our prayer life.

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# APPLES OF GOLD

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.



**W**ORDS are like sunbeams — the more they are condensed, the deeper they burn.

God never imposes a duty without giving time to do it.

*Ruskin.*

By inspiring others we kindle new enthusiasm for our own souls.

Do your work; be honest; keep your word; help when you can; be fair.

A river becomes crooked by following the line of least resistance. And so does man!

A good habit is a good investment.

Opportunity with ability makes responsibility.

*—Bishop Hunt.*

Nothing on earth can really smile but a man. If God has thus endowed you — smile!

Not all people with "brass" are polished.

The longer one carries a grouch the heavier it becomes.

Great works are performed, not by strength, but by perseverance.

The man who does not read good books has no advantage over the man who can't read.

*—Mark Twain.*

It is the height of folly to have a good time at the expense of a guilty conscience.

Amid the sternest trials the most upright Christians are usually reared.

*—Charles H. Spurgeon.*

There is never a large enough crowd on the straight and narrow path to make you feel cramped.

The Ten Commandments and the multiplication table are in no danger of being outmoded.

Young man, my advice is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures.

*—Benjamin Franklin.*

We are never so high as when we are on our knees.

A man may often regret his speech; never his silence.

The way to burn the devil out is for God's people to get up steam.

Why worry? If you can't help it, forget it; if you can help it, do something about it.

*—Harvey Springer.*

Let your religion be seen. Lamps do not talk. They shine.

**If you move, notify The Defender, giving both your old and new addresses.**

I will let no man drag me down so low as to make me hate him.

*—Booker T. Washington.*

A God-forsaken man is a man who has forsaken God.

An infidel is a man who builds a house without windows, and then blames God because he has to live in the dark.

An unappreciative person will complain about the thorns instead of commending the fragrance of the rose.

The promises of God are certain, but they do not all mature in ninety days.

*—A. J. Gordon.*

God can forgive sin, but He will not bless laziness.

Lean prayers and fat purses make poor Christians.

We can insure against fire, and guard against thieves, but there is no protection against the tongue of gossip.

No program rejecting the Bible, blaspheming Christ, desecrating His Cross, can ever bring anything but ruin.

*—Walter A. Maier.*

Folks who never go to Church until the pall bearers take them, seem out of place when they get there.

The more things change, the more they remain the same.

*—French Proverb.*



# BOOK REVIEWS

## MODERN SCIENCE AND CHRISTIAN FAITH

By Twelve Different Authors  
... Published by Van Kampen. 290  
pages, cloth bound, price \$3.00.

**T**HIS meaty volume of more than 100,000 words is a symposium written by twelve Bible-believing Christian scholars who also have affiliation with various colleges and scientific bodies.

Each writer contributed a chapter dealing with a different department of science . . . including Astronomy, Geology, Biology, Chemistry, Psychology, Mathematics, Medicine, Anthropology and Archaeology. There is a chapter on "A Christian Interpretation of Science," another entitled, "The Witness of Physical Science to the Bible" and a closing section containing biological sketches of the Authors. The purpose of the book is to confirm faith in the inspiration of the Bible by showing its close harmony with the facts of science (not the theories of scientists).

The discussions are profusely illustrated by the use of full-page drawings and costly photographs. "To our knowledge, this is the first successful attempt to present a concise, scientifically accurate treatment, of the relationship of the Bible to the many fields of modern science, in readable and understandable form as a single volume," says the Publisher. This book contains a needed message for the age of doubt in which we now live. Students of high school and college age should read it.

## CHRISTIAN JUVENILE DELINQUENCY

By Rev. Robert James Devine . . .  
Published by the Author. 96 pages,  
art covers, price 75 cents.

**M**R. DEVINE admits that the title of his book is a paradox. While "Juvenile Delinquency" is a tragic fact, there are even more virulent forms of the disease . . . such as "Adult Delinquency" and "Parental Delinquency." But, in the Author's opinion, "Christian Delinquency" involves a still more important set of facts. He blames the Church for allowing American society to reach its present depth of depravity. And he suggests remedies that make sense!

This informing book is the result of firsthand contact with the juvenile problem. Mr. Devine often visits juvenile courts, sits at times on the bench with juvenile judges, confers in their private chambers on how best to serve the interests of American youth, visits reformatories making investigations, attends vocational and industrial schools for delinquent minors, addresses such groups, conducts personal interviews, goes to prison farms, penitentiaries and other penal institutions.

## WAS CHRIST CRUCIFIED ON FRIDAY?

By Rev. A. G. Kruschwitz . . .  
Published by the Author. 20 pages,  
paper binding, price 35 cents.

**A** LARGE chart is folded into the pages of this brochure, designed to show exactly what our Lord did, from day to day, during the five days preceding Calvary. It insists that He was crucified on Wednesday and rose on Sunday. The Friday crucifixion idea is pictured as a dangerous dogma. Large semicircles on the chart represent Roman days of the week, beginning and ending at midnight. Small semicircles represent Jewish days, beginning and ending at sunset. Christ's crucifixion is placed on Wednesday, Nisan 14 . . . His resurrection Sunday Nisan 17. Mr. Kruschwitz draws upon Old and New Testament history, prophecy and astronomical science to build up a strong case.

## PSYCHOLOGY FOR CHRISTIAN TEACHERS

By Rev. Alfred L. Murray . . .  
Published by Zondervans. 245  
pages, cloth bound, price \$2.50.

**P**SYCHOLOGY is likened to a high explosive. "It can be used to blast highways through life," says the Author, "or it can be misused to destroy life. It can be used to wreck lives or it can be used to develop high desires, Christ-like motives and Christian love. It is the science of the soul. It has to do with such mental processes as consciousness, sensation, memory, reflection and imagination."

This comprehensive treatise explores the human mind, with the thought of releasing potential powers toward building a successful, triumphant personality. It contains valuable instruction for Christian parents, teachers and all who counsel youth. The knowledge available in its pages, when properly communicated, will help sober-minded young people to avoid snares that have wrecked many lives.

The following typical chapter titles suggest the wide range of subjects: "Psychology, A Fascinating Subject," "Babyhood, the First Two Years Are the Hardest," "Junior, Likes and Dislikes," "Youth, the Job of Living and Loving," "Adults, Forgotten Pupils," "Psychology in the Sick Room," etc . . . A book for the lay psychologist rather than the technical student.

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# FOREIGN MISSIONS

## The Land Columbus Loved

By Dr. Gerald B. Winrod

I VISITED our mission field in the Dominican Republic, on the occasion of my trip to the West Indies early this year.

This tropical land, preferred by Christopher Columbus above all other parts of the new world which he discovered, is located in the Caribbean Sea, 800 miles from the coasts of Florida.

After more than a decade and a half of uninterrupted missionary ministry in neighboring Puerto Rico, the Defenders' organization decided to enter the Dominican Republic with the Gospel.

Dr. J. F. Rodriguez, superintendent of the Spanish department of Defender missions, did the itinerating work early in 1947. Rev. A. Smester, a trained native Dominican leader, was made chairman of the new undertaking.

Dr. Rodriguez gave the following description of Mr. Smester in his official report to Wichita headquarters after the appointment:

"I consider Mr. Smester the best equipped Christian worker in the Dominican Republic. He is consecrated to the task of soul-winning, disciplined in mind

and character, a good singer, preacher, executive—humble and friendly. Mrs. Smester, his equal in every respect, is with him in the work."

Dr. Rodriguez was qualified to judge regarding the needs of the new field, having lived there during his youth. He is credited with being the first man ever to preach the evangelical Gospel, in the Spanish language, in the old city of Santo Domingo. This occurred in 1919 while he was serving as a school teacher. He also did considerable colportage work.

Gospel services were held at that time in a small Moravian chapel for members of an English-speaking settlement. But Dr. Rodriguez pioneered, as far as the use of the Spanish language was concerned.

\* \* \*

HISPANIOLA is the modern name of the Island shared by two independent countries—the Dominican Republic and Haiti. The former is comparable in size to the land area of New Hampshire, Vermont and Rhode Island combined. The latter is about the size of Vermont.

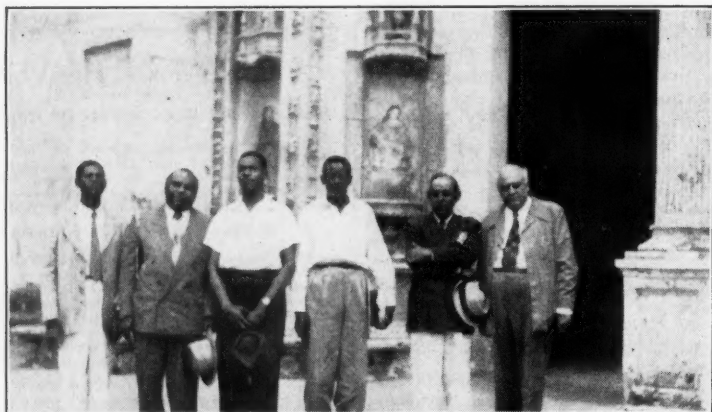
The population of the Dominican Re-

public is approximately two million. Eighty-five per cent of the people live in rural areas. Spanish is the native and official language. English is taught in the schools. The highest mountains in the West Indies, and some of the most striking scenery on the face of the earth, are to be found here. Gazing upon one of its valleys, Columbus exclaimed: "It is the most beautiful thing that human eyes have ever seen."

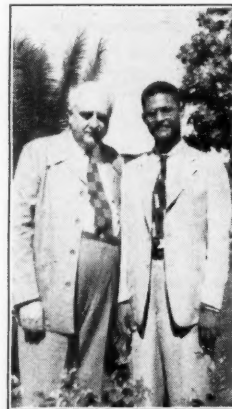
The famous explorer "discovered America" on October 12, 1492 when his expedition reached the Bahama Islands. Four months later, to the day, he took possession of Hispaniola for King Ferdinand and Queen Isabella. He named the island *La Espanola* (the Spanish Island).

Indians called it *Quisqueva*. Here for the first time, white men saw tobacco being smoked. Columbus demanded that every Indian turn over to the Spaniards a quantity of gold sufficient to be placed inside a bell, or 25 pounds of cotton, each quarter. This was the origin of the first head tax in the new world.

When the Santa Maria went aground on December 24, 1492, he ordered a fort



Entrance to Santo Domingo Cathedral in which the tomb of Columbus is located.



Dr. Winrod and Mr. Smester.

built from the hull. Thirty-nine soldiers were put in charge and he returned home to report the discoveries. Indians killed the garrison and burned the fort in his absence.

Columbus brought 17 ships and 1500 men on the second trip. Santo Domingo, the oldest city in the new world, is believed to have been founded August 4, 1496 by one of the Admiral's brothers. At no other place in the Western Hemisphere, can the atmosphere of early Spanish days be so well reconstructed, as here.

By a trick of fate, Columbus with his brothers Bartholomew and Diego, were chained and imprisoned at Santo Domingo during his third expedition. This was done on orders of a Governor who had been sent over from Spain a short time before.

When the shackled prisoners reached home, the Queen immediately restored their freedom.

The explorer promised not to visit Santo Domingo on his fourth and last trip, but was compelled to seek permission because of an approaching storm. Spanish officials thought it was a ruse and denied him admittance to the port.

A violent storm struck the southern part of the island a few hours later. Twenty-three ships being sent to Spain, loaded with cargoes of gold, went down within sight of Santo Domingo.

Columbus took refuge at a place on the water's edge near what is now the city of Bani, and was saved. (The Defenders' organization has a missionary preaching-point in Bani at the present time.)

\* \* \*

**SEVEN** of the oldest buildings in the new world, erected before the year

1550, still stand in Santo Domingo.

One of these, called the "House of the Cord," is of special historical interest because Francis Drake, the English pirate, used it during the time that he occupied the city in 1586. Scales were placed here to weigh jewelry and valuables, which he required the people to pay as ransom.

Drake brought with him 31 ships and 6,000 men. He held Santo Domingo 31 days—a day to a ship. One third of the city was burned or otherwise demolished. A ransom of 25,000 *ducats* was ordered. The pirates left when their demands were met.

The present Duarte Street was originally named the "Street of Martyrs," in memory of the two priests whom Drake hanged near the square of the Dominican Convent.

The House of the Cord was built in 1502. Spaniards brought the first Negro slaves to the Island a year later. Only 300 white men lived there at the time.

The most famous of all the historic buildings in the West Indies, is the first Cathedral of the new world, which still stands in Santo Domingo . . . the official name of which is *Basilica de Santa Maria la Meno*. It is generally called the Cathedral of Santo Domingo.

This powerfully-built structure, erected during the years 1523 to 1541, has successfully resisted every attack of man and nature. Its architectural beauty baffles descriptive powers.

Inside, we find oil paintings of such value, that no attempt has ever been made to fix a price. These include one brought by Columbus as a gift from Ferdinand and Isabella.

The treasury room of the Cathedral, which is open daily to the public, contains five million dollars worth of jewels. Here may be seen such relics as a silver carillon made by the Italian artist Cellini in the sixteenth century, jewelry which belonged to Isabella, and other precious possessions.

But most striking of all, is the marble mausoleum just inside the Cathedral's front entrance, where rest the mortal remains of Columbus. The existence of this tomb involves a tragic joke of new world history:

Columbus loved Santo Domingo above all other places that he visited. He died in 1506 at Valladolid, Spain. It was common knowledge that he wished his body taken to Santo Domingo.

Accordingly, in 1542, his son's wife brought the Admiral's remains and those of her husband, to be deposited under the floor at the right side of the Cathedral's main altar. This burial place was designated by the King of Spain. Columbus' son, Diego, had died in 1526.

The altar stands today exactly as installed when the Cathedral was under construction. It is large and imposing, made of solid mahogany covered with gold leaf, 40 feet high, put together without nails, and has never been changed, painted or repaired. From all appearances, it remains in a perfect state of preservation.

The eighteenth century witnessed heavy fighting between Spain and France. The struggle was finally decided in favor of the French in 1795, at which time Spain yielded the land area now covered by the Dominican Republic to her conquerors.

A group of Spanish officials, being determined that the remains of Columbus



Life in the interior.



Mr. Smester and a native Pastor in front of a Defender Church far in the interior.



should not fall into enemy hands, hurried to Santo Domingo. There, at the right side of the altar, they exhumed what was thought to be his body. The tomb bore no inscription, but the urn which it contained was taken to Cuba, and later removed to Spain.

It was then announced that his body had been returned to the place where he died. No one thought to question this claim—until September 10, 1877.

Eighty-two years elapsed between the time when Spanish officials carried the urn to Cuba . . . and the date of the discovery that the real tomb of Columbus had remained undisturbed.

Those who made the transfer evidently did not know about Diego having been buried in the same niche, but in a different casket. Probably working with great haste, they came upon the chest and observing no inscription, assumed that it contained the explorer's remains. The hole in the floor was quickly patched so the officials could leave for Cuba.

Laboring men were repairing tile at the right side of the altar on September 10, 1877, when they came upon the real tomb. The discovery caused great excitement. Three inscriptions of unmistakable identification appeared on the lead casket, in which the urn containing the sacred dust, was found. They were as follows:

*Per Ate Christobal Colon* (First Admiral Christopher Columbus).

*CCA* (Christopher Columbus Admiral).

*Ite y Famoso Varon don Christobal Colon* (Illustrious and Famous Baron Christopher Columbus).

The urn is kept in an elaborate bronze trunk near the base of the marble mausoleum built especially for this purpose, at the entrance of the Cathedral. It is exhibited every year on October 12th, the anniversary of the discovery of America.

\* \* \*

ACCORDING to present plans, the tomb will be moved to another location in the Capital city, some time during the year 1952.

Construction on the Columbus Memorial Lighthouse was begun in 1947. Five years will be required to complete the project. Dominicans refer to it as the Eighth Wonder of the World. The Lighthouse will stand on the high promon-

tory at the mouth of the Ozama River.

The monument will be in the form of a mile-long recumbent Cross stepped up like a pyramid, to a height of 100 feet. Twenty-one countries of North and South America, including the United States, are financing the undertaking at a cost of over four million dollars. Each country will have a room in the Lighthouse near the crypt that holds the remains of the explorer.

When completed, the monument is expected to stand as a symbol of hemispherical unity. The beams of the Lighthouse, thrown against the tropical sky,



Bronze and marble mausoleum where rest the mortal remains of the discoverer.

will be in the form of a Cross.

\* \* \*

IN THE latter part of the sixteenth century the Spanish Government made what modern Dominicans regard as a serious mistake.

French pirates had settled on neighboring islands and along the rim of the west coast of Hispaniola. Goods were being smuggled and the inhabitants demoralized by lawlessness.

The Government thought to correct the

situation by depopulating the western end of the Island. The Spaniards were moved inland from the coast. This was taken as an invitation by the pirates to occupy the lands thus abandoned. After a few years and considerable bloodshed, the French Colony of Saint Domingue was established. The French-speaking Black Republic of Haiti emerged from this historical background. This explains why two independent governments exist today on such a small island.

Pirates, gaining control of the western part, became rich by producing indigo, sugar and other products. They were the ancestors of the powerful planters who later amassed fortunes through the use of slave labor. The Africans brought to Haiti, differed physically and as to languages spoken, depending upon in which part of the dark continent they were captured.

By degrees, the slaves developed a language peculiarly their own. It was a combination of many dialects, sprinkled with words here and there from the French. The owners paid little attention and no effort was made to reduce the new idiom to writing. Had the masters been observant, they would have noticed a gradual change taking place among their slaves.

The sons of Africa were fast becoming united through the use of one language. They numbered approximately a half million, as against 60,000 planters. A horrible massacre ensued, in which practically the entire white population was wiped out.

Three men, all former slaves, are regarded by Haitians as originators and saviours of the Black Republic . . . Toussaint, Dessalines and Christophe.

Fires that had long burned beneath the surface leaped into a conflagration in the year 1791. By the end of the Eighteenth Century, the slaves were in complete control of Haiti. French and English armies occupying the Country were destroyed. Encouraged by these triumphs, Toussaint organized an army and attacked the eastern part of the Island, taking the city of Santo Domingo.

He proclaimed himself Governor of the Island for life, with the right to name his successor. This occurred during the reign of Napoleon, who could not tolerate such an insult to the French colonial empire. In January 1802, he sent a fleet of 86 ships and an army of 22,000 men to subdue the Haitian revolt.

Toussaint was overthrown and taken

prisoner to France where he died. Santo Domingo remained in French hands for a time, was later returned to Spain and then invaded again by Haiti. The first Dominican Republic was organized in 1844.

Jean Jacques Dessalines became Toussaint's successor and was defeated in an attempt to wrest Santo Domingo from French rule. Henri Christophe is known in Haitian history as "the slave who became a king."

He became a dictator, built a fabulous palace, erected a fortress which ranks as an almost incredible feat of engineering, and welded the western part of the Island into a Black Republic. When his kingdom began to crumble, he shot himself with a golden bullet.

Conditions became so bad that the United States had to send marines into the Country in 1915, to keep order and put an end to bloodshed. Haiti had 22 rulers between 1843 and 1915, with only one serving out his official term. Some were killed. All were victims of plots and intrigues.

\* \* \*

**H**URRICANES usually strike Caribbean countries only during the summer months. Seldom do these tropical disturbances occur later than August. Consequently most Dominicans paid little attention to the warning signals put out on September 3, 1930.

But the most devastating hurricane of recorded history struck Santo Domingo that day. The city was not prepared for the shock that came during those long black hours when buildings toppled, houses crashed like kindling wood, trees fell flat to the ground and all nature seemed to groan with pain.

When Santo Domingo finally cleared away the ruins, its dead numbered more than 6,000 . . . in addition to 25,000 injured and tens of thousands made homeless. The community seemed stunned for a long time.

Prior to the hurricane, the city—like so many other early settlements of the Spanish colonial Empire, had narrow streets filled with filth and debris, frail houses, extensive slums, and lacked proper sanitation. Today, Santo Domingo is one of the most beautiful cities in the world. Its wide streets and palm-strewn boulevards are an inspiration to native and tourist alike. Its new Government buildings, hotels, business places and dwellings, have risen according to the most up-to-date methods of architectural planning.

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This Country, which fought several wars for independence, passed through 56 revolutions, under 43 different rulers in 86 years between 1844 and 1930, torn by strife within and attacks without, is now enjoying security for the first time.

President Rafael L. Trujillo had been in office less than three weeks prior to the hurricane. The public treasury was empty. A tragedy without parallel in the history of the West Indies had befallen the people. But by making skillful use of the limited resources available, he has been able to lead in the solution of his Country's economic and social problems.

The Dominican people voted, through a national plebiscite in 1935, to change the name of the Capital from Santo Domingo to Ciudad Trujillo (Trujillo city).

\* \* \*

**R**ELIGIOUS LIBERTY exists in the Dominican Republic. The Government is officially opposed to Communism. Missionary work is permitted. A woeful need for the Gospel exists in every part of the Island.

Evangelical Christian missions have always had uphill work in this part of the world. Only a few congregations have been established in the larger cities. The suffering masses in the interior are sadly neglected. Yet the people respond when the message of salvation is presented. The principal need of the field is *workers*. Matthew 9:37-38 applies here:

"The harvest is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The missionary program of the Defenders' organization in the Dominican Republic, is the outgrowth of a large and fruitful work, in neighboring Puerto Rico.

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## . Defender . . . 27

The language, customs, needs and problems of the people are similar.

Our native Defender Churches in Puerto Rico send monthly missionary offerings to help with the evangelization of the new field. The members of these congregations live, for the most part, in abject poverty. But the Gospel of Christ has come to mean so much to them, that they are eager to help pass it on to others.

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## 28 . . . Defender .

Puerto Rican Churches are as small as eight, ten and thirteen cents. Other congregations, that have been established longer, give four and five dollars a month. The Church at Rio Piedras contributes even more. It is a fine commentary on Defender missions in the West Indies that Churches organized in one area, possess a *missionary incentive* for carrying the message of salvation to another.

Only meager financial resources have been available for developing the Dominican field since it was opened in 1947. As the April *Defender* goes to press, the missionary department at Wichita is carrying a deficit of more than \$700.00 on the work. Our only source of supply is voluntary contributions from *Defender* readers.

\* \* \*

**M**ENTION was made earlier in this article, of the jewels stored in the treasury room, of the Santo Domingo Cathedral. The assortment is dazzling to the eye. Not many places in the world have accumulations of valuables, comparable to what one finds here.

But I came upon other jewels in the Dominican Republic, of greater splendor and more enduring value—far more precious than anything stored in the glass cases of the Cathedral treasury room. I found them out on interior highways and lonely mountain trails . . . I found them in sugar cane fields and banana plantations . . . I found them in thatched roofs and huts of squalor . . . I found them living under conditions where only the regenerating and transforming power of the Gospel offers comfort and hope.

All the gold, silver and priceless gems of the entire Cathedral collection, do not equal the value of one precious Dominican soul for whom Christ died. Our authority for this comparison of material wealth, with the worth of an eternity-bound soul, is Matthew 16:26 . . .

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

I recall engaging in a special search for jewels, one day, during my brief stay in the Dominican Republic. It was decided that we would make a hurried trip from Ciudad Trujillo, west to Bani, pausing at Defender missionary preaching-points along the way. Mr. Smester hired a car and driver. There were six in the party, including Mrs. Smester and a native Pastor.

We drove over a good highway approximately 30 kilometers before turning off on a narrow, winding mountain trail, for a point called Nagayo. The car finally pulled up in front of an old house, consisting of plain boards, a roof of thatch and a dirt floor. An aged woman, barefoot but wearing the smile of a true Christian, greeted us.

Stepping inside, I discovered that the house was divided by a partition, making two rooms, about 15 feet square. One was filled with benches for religious services. Our hostess lived in the other. Mr. Smester visits Nagayo about four times a month. There is no other place of worship in the community.

The second stop, 20 kilometers further west, was in a rural section known as Dona Ana. Knowledge of our arrival spread over the neighborhood in a matter of minutes, with the result that a considerable number of believers quickly assembled. Mr. Smester preaches to an average of about 200 children and adults when he comes here for services.

The third preaching-point on our itinerary, was near the town of Yajuate. We were greeted with enthusiasm and appreciation. Men and women came running out of their thatched huts. Children, many of them naked, swarmed about the automobile. Mr. Smester has witnessed many bright conversions and whole families transformed, at this place . . . but there remains much work to be done.

Our fourth stop, 16 kilometers be-

yond Yajuate, took us to Santa Ana. There were fervent handshakes and expressions of joy. I noticed real affection on the part of members of the Christian group, as they addressed Mr. Smester by his familiar title, "Pastor." Services are usually held in the open air at Santa Ana. A mother had lost her son a few days earlier. He had been a Christian and lived an exemplary life before his neighbors. Mr. Smester was able to speak words of cheer to the mother, and admonition to others.

The fifth and last place that we visited was Bani. Followers of Christ have a small building, comfortably seated and lighted, for services. The congregation being weak and without a regular Pastor, finds it difficult to exist. I gained an impression that some of the native leaders are discouraged. They begged us to send them help. We promised to do our best . . .

\* \* \*

**O**N THE return trip to Ciudad Trujillo late at night, I found myself turning over in my mind, the events of the day. It was easy to see that Dominicans make wonderful Christians when given an opportunity. I resolved then and there, to place the needs of this field upon the hearts of all *Defender* readers . . . and send Mr. Smester as much aid as humanly possible.

And that explains *why* this article has been written!

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# SUNDAY SCHOOL

## Lesson Number 1

April 17, 1949

### EASTER MEDITATION

John 5:25-29; I Cor. 15:20-26;  
II Cor. 4:16.

**MEMORY TEXT:** "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Corinthians 5:1.

(1) The Key Word of the Lesson is "Resurrection."

If it were not for what God in His sovereign goodness has told us about the future life, we would have to speak of it with hesitancy and uncertainty. The question is too profound to be answered by research and investigation. Revelation is required.

Many good people have recounted visions and dream-experiences of heaven—but even these must be carefully considered in the light of the inspired Word. Where inspiration speaks, we may speak with certainty.

Christians cherish many precious and comforting sayings of Christ regarding their future home. Paul also wrote with emphasis on the same subject. We can be certain that the Holy Spirit has dictated, in the pages of the blessed Book, all that we need to know about the world to come. If more information had been given, sinful men would still be able to find something to quibble over.

The return of Christ from the dead, clearly demonstrates that there is life beyond the tomb. His resurrection typifies the Christian's resurrection. But there are two resurrections—one for the righteous and another for the unrighteous. The deeds done in the present body determine the texture of the future body. Man, endowed with free moral agency in this life, may accept or reject Christ as he chooses.

Tragedy enters the picture when we remember that, in the second phase of the resurrection, the ungodly will face judgment for sin and receive the sentence explained in John 5:29.

For those who are in Christ, the resur-

rection will be the glorious consummation of their faith. Then will mortality put on immortality. That which was sown a natural body, will be raised a spiritual body. That which goes down in weakness will be raised in power.

(2) The Key Verse is II Corinthians 15:1.

Compared with the "house not made with hands," our earthly tabernacle is a flimsy, tent-like shelter. The heavenly "house" is suggested as a building of permanency, not merely a protection for a traveler or pilgrim.

In our present "tabernacle" all is change and decay, dissolution and ultimate death. There is nothing of absolute permanency known in the material world. The most rigid metals can be oxidized under right conditions. Even the mountains, towering high into the sky, are constantly undergoing decay, erosion and degradation. Only the spiritual realm offers permanent values. Persons anchored to the flesh are living their lives backwards. They are clutching at shadows.

(3) The Key Fact is That Christ Gives Assurance of Our Resurrection.

The Feast of the Firstfruits was celebrated 50 days before Pentecost. Paul had this in mind when he said that Christ had become the "firstfruits" of them that slept. This Feast resulted from the first sheaves of grain gathered in the harvest, and was celebrated on the very day when Christ rose from the dead.

The Passover, pointing to the death of Christ, indicates that the Feast of Firstfruits points to His resurrection. Paul's use of the term suggests that Jesus was the first Man raised from death to immortality, leading the way for others to follow.

"Christ, the firstfruits; afterward they that are Christ's at his coming."

He is the great sample, or pattern, for the believer. Those to whom His eternal life has been imparted through regeneration, will receive bodies like the one He brought from the tomb. He is the "firstfruits of them that slept."

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## Lesson Number 2

April 24, 1949

### CHRIST AND TRUE RICHES

Luke 12:16-31; 14:27-33.

**MEMORY TEXT:** "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I John 2:15.

(1) The Key Word of the Lesson is "Treasure."

The parable considered today, speaks of a man who gave no thought to the problems of death, retribution and eternity. He was concerned only with earthly things and pleasures of the moment.

There is nothing to suggest that he had not gained his wealth honestly. But the dialogue with his own soul betrays that riches had enslaved him to the point where he became utterly selfish—my fruits, my goods, my barns. Legally he was within his rights. The law recognizes the right of possessions. It does not, however, define one's responsibility for their use.

This man's possessions made him miserly . . . hoarding for his own pleasure and luxurious living, with no concern for others. He fell into the trap of covetousness. He wanted more, always more, instead of using wisely what was already in his possession. Is this not the over-all picture of human existence? Nothing that this life offers, actually satisfies. Every soul out of Christ is restless, discordant and dislocated.

Christ does not condemn riches in this lesson. Both the Old and New Testaments speak of persons of wealth whose possessions offered no hindrance Godward, and rather, were put to good use. It is selfish love of things material that deadens the soul and destroys the capacity to appreciate spiritual values.

(2) The Key Verse is Luke 12:20.

"But God said unto him, Thou fool, this night thy soul shall be required of

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thee: then whose shall those things be, which thou hast provided?"

The Bible contains many interesting accounts of night scenes and events. Some, like God calling the child Samuel and Jesus speaking with Nicodemus, are inspiring. Others are more grim — King Saul inquiring at the cave of a mumbling sorceress, and the criminal events of the night before the Crucifixion.

Although there is nothing about night itself to fear, almost everybody has a subconscious alertness after dark. Actually, what disturbs men most about night, is that darkness veils the world, and they have only a vague idea of what lies ahead.

Thus it is, that night has become a figure of physical death. Every passing 24 hours reminds us that all too soon, our transitory life will pass and night must fall. It is no accident that evangelistic meetings are more successful when held in the evening. Men are easier to persuade when surrounded by that darkness, so symbolic of a life without Christ. One blaspheming infidel cried, as he approached death: "I'm taking a leap into the dark!"

The rich fool tried to ignore the fact that night must come upon his life of luxury and ease. He was unprepared to give an accounting for his soul. Myriads there are like him, in the world today.

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### (3) The Key Fact is That Christians Must Not Love the World.

Many of the "things" about us in the temporal world are essential to human existence. They are not evil in themselves, but when we attach too great importance to the "things of the world," we find ourselves at cross purposes to the will of God.

Frequent references to Hebrews, the eleventh chapter, with its story of spiritual heroes, will help maintain a right perspective toward both this world, and the one to come. There is much that sparkles and glitters in this earth-life, and many are deluded by mere tinsel.

#### Lesson Number 3

May 1, 1949

#### CHRIST'S POSITIVE ATTITUDE

Mark 11:1-11, 15-18

**MEMORY TEXT:** "This is my beloved Son: hear him." Mark 9:7.

(1) The Key Word of the Lesson is "Doctrine."

One characteristic about the teaching of Jesus, constantly amazed the common people. He spoke with authority . . . unlike Jewish leaders who could never be sure of themselves, because blinded by the teachings of the rabbis contained in the Talmud. They were slaves to hundreds of trivial rules that had been added to the simple commands of the Decalogue.

Jesus spoke with calm assurance and authority. He possessed perfect knowledge of God and men. He knew human

nature, its capacities and limitations. Truth is dogmatic. He, being Truth, left no loopholes in His teachings to invite questioning.

Every thought, word and deed begins with either a positive or negative premise. One searches in vain for a single negative statement in the recorded utterances of Christ. He always assumed a positive attitude. This attracted the masses to Him. People will not follow a question mark. They will respond, however, to positive leadership.

Members of the liberal clergy are performing today like the leaders of Judaism, at the time of Christ. The message of Modernism is characterized by doubt and negation. It lacks a positive appeal. The Modernist preacher doubts the inspiration of the Scriptures, the deity of Christ and every other fundamental of the Faith. He expects people to follow a series of question marks.

The natural man lives in a state of rebellion against God. This spirit of insurrection is coming to full fruition in our times. Every man tries to become a law unto himself.

Discipline having failed in the home, we witness an ever-increasing amount of crime. Standards of spiritual authority are vanishing. The Bible is coming to be regarded as a book of philosophy, through which one may wander as in a garden, picking what seems attractive and leaving the rest.

Ironically, the advocates of "freedom" and "independence" from spiritual authority will never find real freedom. "If the Son therefore shall make you free, ye shall be free indeed." There is no bondage more excruciating or degrading, than that of the prison house of sin.

(2) The Key Verse is Mark 11:17.

"And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."

The temple, intended as a house of spiritual illumination for the whole world, had become a merchandising center. What an example of blindness and loss of spiritual vision!

" . . . gradually the feast days became great market days, as they are among the nomadic tribe of the Mohammedan religion. The priesthood, sharing in the profit, allowed the traffickers to intrude into and occupy the outer court of the temple. Thus, not only were the religious services of the Jews disturbed by the bleating of the sheep, the lowing of the cattle, the cooing of the doves, the clangor of the moneychangers, the hum of a busy

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market, but the Gentiles were absolutely driven from all participation in the religious benefits of the temple."—Abbott.

How tragic when worldliness desecrates sacred places dedicated to divine worship . . . when the needy cannot find help in the house of God because of the clutter of commercial activities, entertainments, card parties, raffles, bingo, dances, etc!

### (3) The Key Fact of the Lesson is That Christ Should Be King of Our Lives.

Jesus did not possess a kingly appearance at His first coming . . . but despite that fact, He was a King. He will be recognized as King of kings and Lord of lords at His second coming. Everybody, high and low, believer and infidel, will recognize and bow the knee to His authority.

In the meantime, as King of our lives, He has the right to cleanse the temples of our bodies, even as He purged the Jerusalem Temple in the days of His flesh. We are citizens and subjects of His spiritual kingdom.

#### Lesson Number 4

May 8, 1949

### CHRIST BESTS HIS ENEMIES

Mark 11:27-33; 12:28-34.

**MEMORY TEXT:** "And the common people heard him gladly." Mark 12:37.

#### (1) The Key Word of the Lesson is "Answer."

Soon after Jesus began His ministry, almost three years before the events of this lesson, the Jewish leaders organized a program of entrapment against Him. Groups were appointed to dog His steps, listen to His words and try to trip Him into some damaging admission.

At first the attack was confined to debate, whereby the opposition hoped to discredit Him before the people as a false prophet. Each time He rebuffed them, they came back more determined.

Finally, they decided to involve Him in unlawful admissions or claims about Himself, and thereby make possible the

charge of blasphemy. By this means they could haul Him before their court, the Sanhedrin, for judgment. But He bested them every time, often to their public embarrassment.

The scheming Judaistic leaders, owned booths in the Temple area, where they sold birds and beasts for sacrificial purposes. They also operated centers for changing money, virtual pawn shops, which brought large financial returns.

When Jesus cleansed the Temple, He hit these Jews squarely in their pocket-books! "By what authority doest thou these things?" they screamed.

The enemies licked their wounds for a time, and then came back with greater fury than before. They organized a mob, accused Him of blasphemy and tried to get the Roman court to order an execution. Because this was a religious issue, Pilate had no legal right to prosecute. So, to establish jurisdiction in his court, the Jews changed the charge to sedition . . . and although false, they succeeded in making it "stick," by resorting to mob hysteria and perjured testimony.

#### (2) The Key Verse is Mark 11:28.

"By what authority doest thou these things? and who gave thee this authority to do these things?"

This was an insinuation that He, an unlearned man, had no right to assume the authority being manifested. They knew that He was from Galilee and unknown, as a scholar in the schools at Jerusalem. The only possible answer was that He possessed inherent authority . . . and this would be a direct claim to deity. He never hesitated to confess deity at times suited to His pleasure, but He never allowed Himself to be forced to it, when nothing good would be gained from the declaration. His position in the Godhead was not a trivial matter to be dealt with lightly, as one might pick up a toy.

His answer to this artful question was another, to which the priests, scribes and elders could give neither a positive or negative answer without seriously involving themselves. See Mark 11:29-33.

#### (3) The Key Fact is That Jesus' Authority Was Inherent.

Although He seldom made open claim to innate authority, the facts indicate that the strength of Christ was based on His

## . Defender . . . 31

real and essential deity. As such He was, and is, the embodiment of truth itself, and will ever be!

His words are as meaningful and authoritative in written form, as they were in auditory form, nearly 20 centuries ago. He bested His enemies while on earth, and those who remain His enemies today have not succeeded in disproving the authority and truth of His words. He stands across the ages as truth itself. Small wonder that "no man . . . durst ask him any question!"

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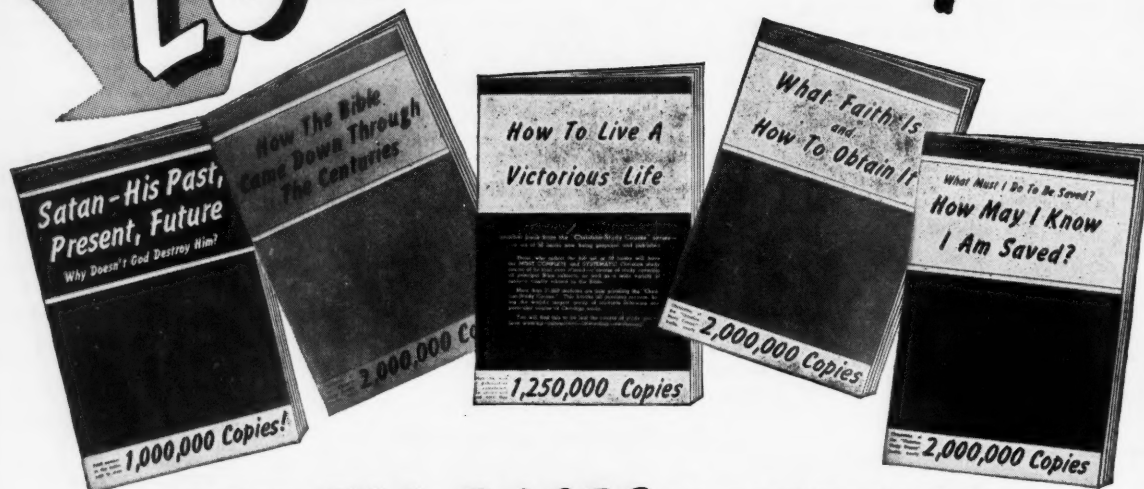
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